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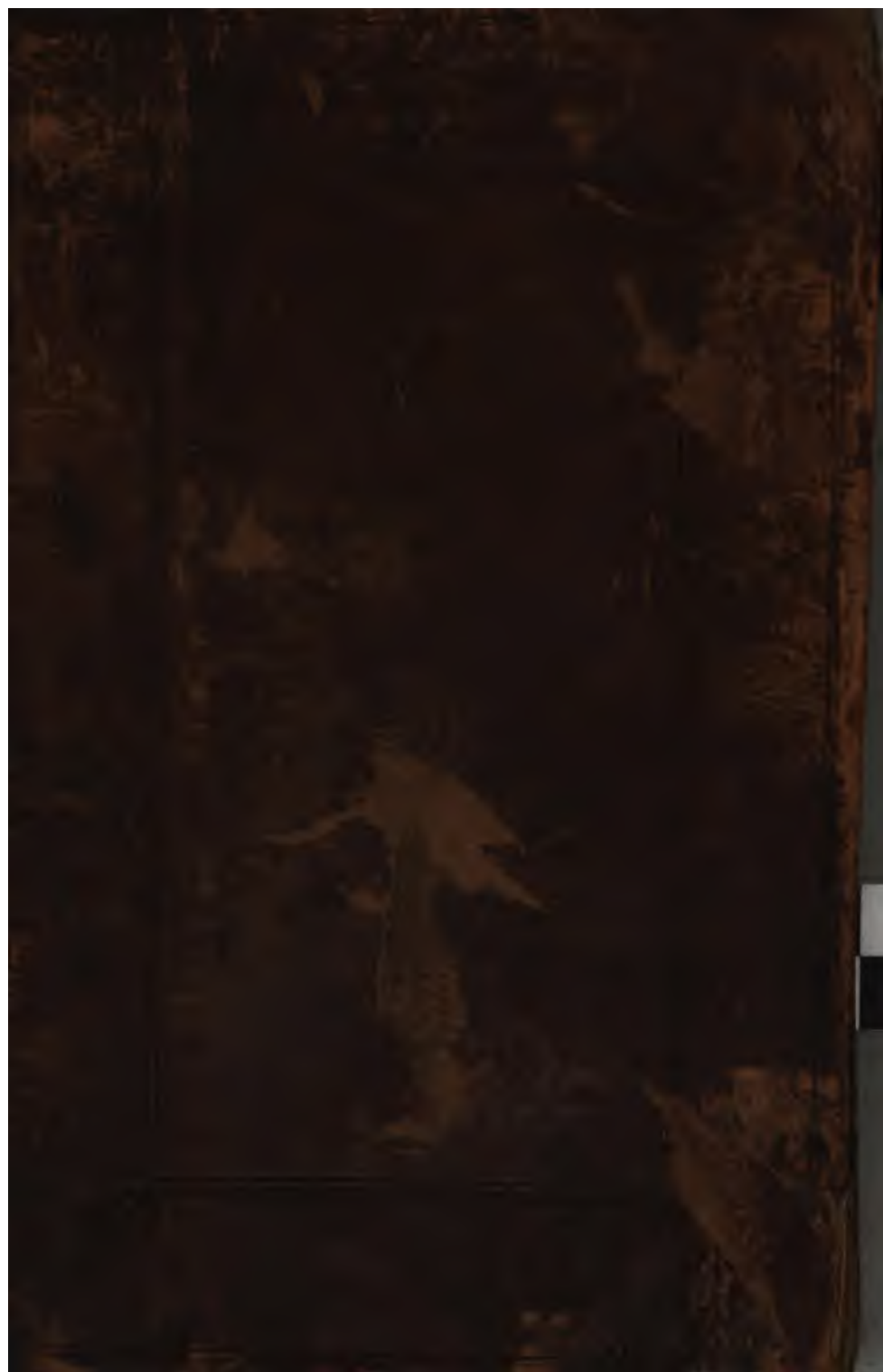
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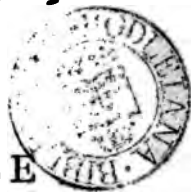
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T H E  
R U B R I C K  
O F T H E  
Church of *England*,  
Examin'd and Consider'd;  
A N D I T S  
U S E and O B S E R V A N C E  
M O S T



*Earnestly recommended to all its Members, according to the Intent and Meaning of it.*

Nothing can be called little, which conduces in any Degree, to so great an End, as is *the decent and orderly Performance of the publick Worship of God.*

*Directions given by Edmund Lord Bishop of London to the Clergy of his Diocese, in the Year 1724.*

It is too notorious, that the Book of *Common Prayer*, is very little understood by some; and very negligently used by others, even of our own Communion.

*Bennet's Preface upon the Common Prayer,*

I will *pray* with the *Spirit*, and I will *pray* with the *Understanding* also. I will *sing* with the *Spirit*, and I will *sing* with the *Understanding* also.

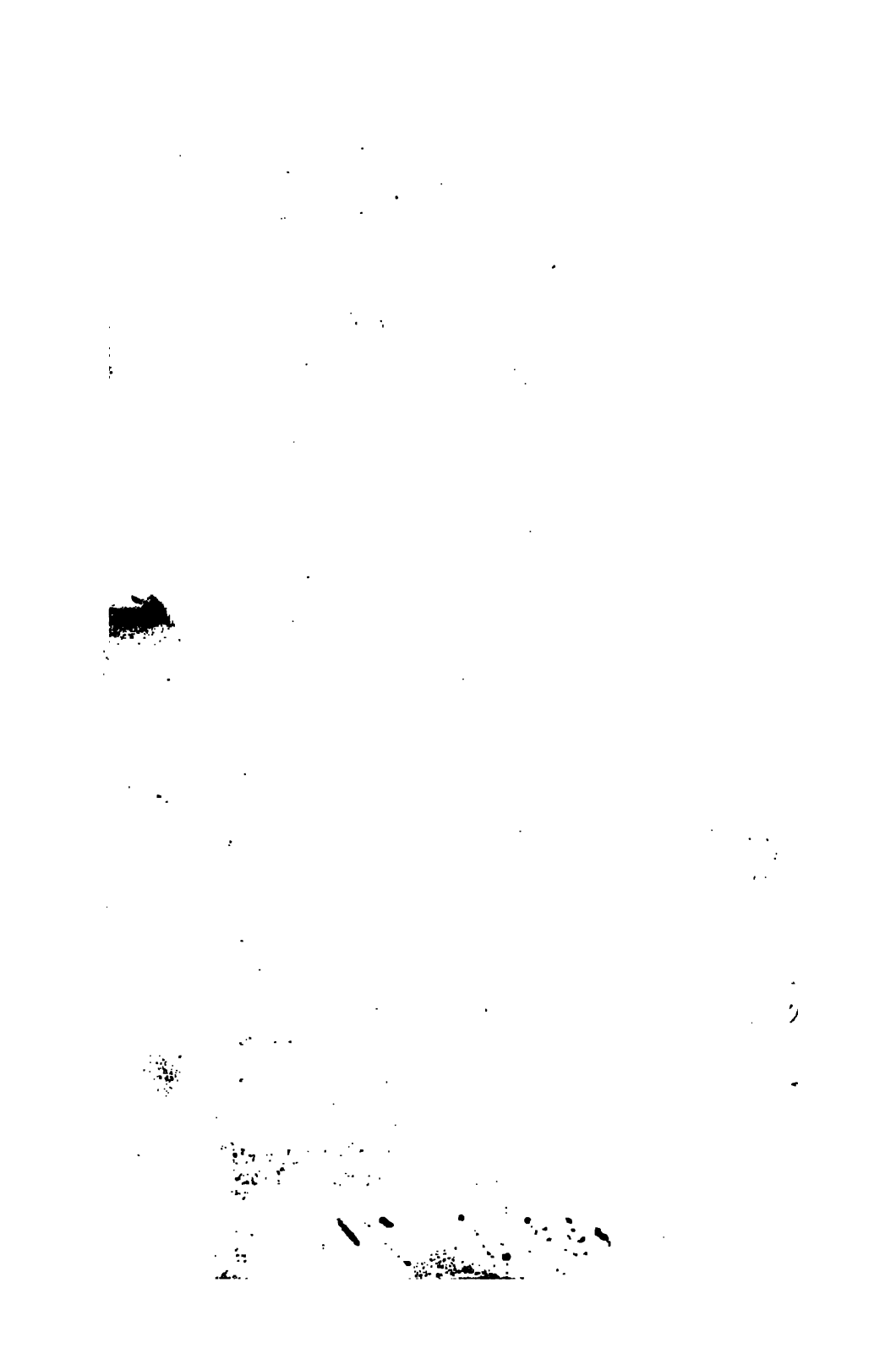
Let all Things be *done decently and in order.*

1 Cor. xiv. 15. — 40.

L O N D O N:

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138 f. 71.





T H E  
R U B R I C K  
O F T H E  
Church of *England*,  
Examin'd and Consider'd.



HERE being so many Mistakes daily made in the Performance of the ordinary Service of our Church, notwithstanding its Rubrick was so carefully drawn up, and distinguish'd by a red Character (and therefore so call'd) as it is still printed, in a different one, as a likely Provision to prevent them;

It may not be altogether unserviceable, so to point them out, that the strictest Observers



of its Directions, may soon be convinc'd, how unheedingly and customarily they have been led on, to act expressly against its Rules and Intentions.

The late Reverend Author, of *Decency and Order, in publick Worship*, has but too justly taken Notice, in Sermon. 3.

“ That it would make the Heart sick, to  
 “ behold that Deadness in Devotion ; that In-  
 “ decency in Gesture, which prevail every  
 “ where, and which in most Places, are the  
 “ Effects of downright Ignorance: Even in  
 “ Cities, and Towns, amongst the People of  
 “ better Capacities, many Mistakes and gross  
 “ Improproprieties are found ; which if they  
 “ were thoroughly inform'd of, he is per-  
 “ suaded, that they would, with Thankfulness  
 “ and Delight, acknowledge and correct  
 “ them.”

As it is highly improper for an officiating Person, to be always informing his Congregation, of these manifold Escapes ; it has been deem'd more adviseable to place them in such plain and particular Views, that they may soon be directed how to behave thro' all its Offices ; as they are there, most judiciously and orderly injoin'd, whenever they can *best attend* the Perusal of them.

*The Book of Common Prayer and Administration  
of, &c.*

That which makes, and denominates our Liturgy, truly and properly, a Book of *Common Prayer*, is, that it was compiled and enjoin'd by publick Authority, as the joint Addresses of a whole Congregation, sending up their Devotions, with *united Hearts* and *Affections*, to the *Throne of Grace*.

The Word *Common*, is the same as publick. *Common*, or *publick* Supplications, are opposed to *private* ones, in the Prayer, ascrib'd to St. *Chrysostom*: Where is meant, our having by God's Grace and Favour, address'd ourselves unto him, in the *publick* Service of the Church.

It is likewise *Common*, to *all* People, and utter'd by the *common* Voice of the *whole* Church, which does in several Places, at the *same* Time, and in the *same* Words, offer unto God its bounden Service; that the *Unity* of the mystical Body of Christ, should be testified by this *Uniformity* and *Agreement*, in publick Prayer; glorifying God with *one* Mind, and *one* Mouth; which is said to be so *prevailing* with our Almighty Creator,

*The Order for Morning and Evening Prayer,  
daily to be said and us'd throughout the Year.*

The *natural Carelessness* and *Inattention*, in the great *Business* of Religion, makes it highly necessary, that there should be *stated Times*, constantly and regularly returning, for the *Exercises* of religious Worship; which otherwise, would be in great Danger of being very seldom perform'd, if not entirely laid aside. For which Reason, the Church has mention'd, in concerning the Service of it,

That all Priests and Deacons are to say daily the Morning and Evening Prayer, &c. as 'tis agreeable to divine Canon, in the Delivery of God's own Law. Now this is that which thou shalt offer upon the Altar; two Lambs of the first year, day by day continually. The one Lamb thou shalt offer in the Morning, and the other Lamb thou shalt offer at Even, Exod xxix. 38, 39.

And thou shalt say unto them, This is the Offering made by Fire, which ye shall offer unto the Lord: Two Lambs of the first Year, without spot, Day by Day, for a continual Burnt-offering. The one Lamb shalt thou offer in the Morning, and the other Lamb thou shalt offer at Even, Numb. xxviii. 3, 4.

*And*

*And to stand every Morning to thank and praise the Lord, and likewise at Even, 1 Chron. xxiii. 30.*

The same Command is there from *St. Paul, Colos. iv. 2. Continue in Prayer and watch in the same with Thanksgiving.* i. e. Have your daily, constant Hours of Prayer; and use all Diligence, to have your Hearts intent upon that Performance; and with Petitions, for supply of your Wants, join your thankful Acknowledgments for what ye have received.

The Morning and Evening Prayer shall be us'd in the accustom'd Place of the Church, Chapel, or Chancel.

The Word Church, from the Derivation of it, signifies the *Lord's House*, i. e. a Place set apart for Christian Service, and answers to the Synagogues of the *Jews*.

And the Chancels shall remain as they have done in Times past.

Chancels were so call'd, as they were separated from the Church, by *Cancelli*, i. e. a Sort of Rails, or Lattice-Work, that were placed about the Courts of Judicature, in the *Roman* Government.

The general Way of late has been, to lay our Churches quite open to the Communion-Table; that what is usually call'd the *Second Service*, may be read there, whether there is any Communion, or no. And

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retain'd, and be in Use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of *Edward VI. viz.*

That in the saying or singing of Mattens, or Evening-Song, Baptizing, or Burying, the Minister in Parish Churches, or Chapels annex'd to the same, shall use a *Surplice*.

And in all Cathedral Churches and Colleges, Archdeacons, Deans, Provosts, Masters, Prebendaries and Fellows, being *Graduates*, may use in the Choir, besides their *Surplices*, such *Hoods*, as pertain to their several Degrees, which they have holden or taken in any University within this Realm.

But in other Places, every Minister shall be at liberty, to use any Surplice, or no.

It is also seemly, that *Graduates*, when they do preach, should use such *Hoods* as appertain to their several Degrees.

And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other publick Administration; he shall have upon him, beside his *Rochete*, (*Rochete* is a Robe of black Satin, which is now worn over the *Chimere*, which *Chimere* is a Lawn Garment

ment with close Sleeves) a Surplice or Alb, and a Cope or Vestment, *i. e.* a Priest's Vestment, with a Clasp before, and hanging down from the Shoulders, without Sleeves; a Sort of Mantle made very rich by Embroidery: And also, his Pastoral-Staff in his Hand, or else born or holden by his Chaplains.

The Pastoral-Staff is made in the Shape of a Shepherd's Crook; to denote, that the Bishop is a Shepherd over the Flock of Christ.

Upon the Day, and at the Time appointed for the Ministration of the Holy Communion; the Priest that shall execute the Holy Ministry, shall put upon him the Vesture appointed for that Ministration; that is to say, a white *Alb* plain, with a Vestment or Cope.

An *Alb*, is very little different from our modern Surplices; it being a long, plain, white linen Garment, but made fit and close to the Body, like a Cassock tied round the Middle with a Girdle or Sash, and close-sleeved, to prevent any Hindrance in the Consecration, or Delivery of the Elements.

And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the Ministration, as shall be requisite, and shall have upon them likewise, the Vestures appointed for their Ministry; that is to say, *Albes* with Tunicles.

Which Tunicle, is a Silk Sky-colour'd Coat, without Sleeves, made in the Shape of a Cope.

These Ornaments of the Church and Ministers, were alterable by a special Clause, at the latter End of the Act of Uniformity, 1<sup>mo</sup> *Eliz.*

*Provided always, and be it enacted,* That such Ornaments of the Church, and of the Ministers thereof, shall be retain'd and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second of *Edward VI.* until other Order shall be therein taken, by Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized, under the great Seal of *England*, for Causes Ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any Contempt or Irreverence, to be us'd in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queen's Majesty may, by the like Advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies or Rites, as may be most for the Advancement of God's Glory, the Edifying of his Church, and the due Reverence of Christ's Holy Mysteries and Sacraments.

Such an Order was accordingly taken by the Queen, 1564. Her Articles being set forth in  
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the 7th of her Reign: She, with the Advice of her Ecclesiastical Commissioners, particularly the then Metropolitan, Dr. *Matthew Parker*, publishing these following Directions.

*Item*, In the Ministration of the Holy Communion, in Cathedral and Collegiate Churches, the principal Minister shall wear a Cope, with Gospeler and Epistoler agreeably; and at all other Prayers, to be said at the Communion Table, to use no Copes but Surplices.

*Item*, That the Dean and Prebendaries wear a Surplice, with a Silk Hood, in the Choir; and when they preach, to wear their Hoods.

*Item*, That every Minister saying any publick Prayers; or ministring the Sacraments, or other Rites of the Church, shall wear a comely Surplice, with Sleeves, to be provided at the Charge of the Parish.

These are authentick Limitations, to all such Ornaments, as were in use in 2 *Edw.* But there are no Copes worn at present, in any Cathedral or Collegiate Church, in the Ministration of the Holy Communion, except in the Churches of *Westminster* and *Durham*. Notwithstanding, the 24th *Canon* likewise orders, that in all *Cathedral* and *Collegiate Churches*, the Holy Communion shall be administer'd, upon principal Feast-Days, sometimes by the Bishop, if he be present, and sometimes by the



Dean; and at sometimes by a Canon, or Prebendary; the principal Minister *using a decent Cope*, and being assisted with the Gospeler and Epistoler agreeably, according to the Advertisements publish'd *Anno 7 Eliz.*

The 17th Canon further ordains, that all Masters, &c. and such as are *Graduates*, shall agreeably wear with their Surplices such Hoods as do severally appertain unto their Degrees.

Canon 25. *Such Hoods as are agreeable to their Degrees.*

Canon 34. Except he be either of one of the Universities of this Realm; and has taken some Degree of School in either of the said Universities.

Canon 41. i. e. Who shall have taken the Degree of a *Master of Arts at the least, in one of the Universities of this Realm.*

Canon 58. Furthermore, such Ministers, as are *Graduates* shall wear upon their Surplices at such Times, such Hoods, as by the Orders of the Universities, are agreeable to their Degrees, which no Minister shall wear (being no Graduate) under Pain of Suspension. If the wearing of a proper Hood was not thus required by the Canon, yet it would shew very little Respect to such Degrees, if any officiating Person, especially in Choirs, should ever be seen without them.

It

It cannot very well be expected, that little Parishes should be ready to furnish out Hoods, for every Degree: However the Minister, who *constantly* officiates, should not fail of putting one on, according to his own. And in *great* Cures, where Persons of *different* Degrees *frequently* officiate, there ought to be Hoods provided for *all* Occasions.

In abundance of old Churches, there is no Convenience of a Vestry, or Vestiary, *i. e.* an Apartment joining to it, where the Priest's Vestments and Holy Utenfils are kept; and where all Parish Business should be debated and executed: It would save a great deal of Squabbling at the Communion Table, where not a few idle warm Disputes, are but too apt to arise. It is likewise more convenient, for the Surplice and Hood, to be put on and off *there*, rather than in a *reading Desk*; but if a Vestry be wanting, 'tis less Trouble, as well as more decent, to *put them on and off*, in the *Chancel* and *not in the Pew*.

At the Beginning of Morning Prayer, the Minister shall read with a loud Voice, some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

There is no Time could conveniently be fixed here, when the Services should begin;  
1
but

but be that as it will, whenever it is *once settled*, let the Minister, be sure, keep so *exactly* to it, that the Parish may not have the least Reason to complain of *any Uncertainty about it*.

There are, alas! but too many to be met with, in most Parishes, that seldom fail of coming in, till after the general Confession: But were not these, to the *Disturbance* of the rest of the Congregation, brought into the Neglect of so *principal a Part of their Duty*, by their having been forced to wait longer than the *usual Time, upon some special Request or other?*

Whereas, if every officiating Person would but *strictly keep to the Time appointed*, such who had less while to spare, would more likely be at the Beginning of the Service, than others, who should set them better Examples.

As there is but too much Reason for these Observations, we can the more satisfactorily mention *some very recommendable ones of Persons, who have been most deservedly promoted to the highest Offices in the Law; one of them to the very highest of all; and the other to the very next to it: Who, though they live at the greatest Distance from the Church, yet never fail of being there before the usual Time; whilst others are seen dropping in late, for all they live very nearly to it.*

Before

Before we enter upon our publick Prayers, or expect that the Almighty should hear *us* speaking *to him*; our Church has *reasonably* ordered, first, to hear *him*, speaking *to us*, in *such* Sentences, as will *encourage* and *incite* us, to a *due* Performance of the *rest* of our Duty.

After the Minister has therefore staid such a discretionary while, 'till the Noise of the People's coming in, and the Clattering of the Pew-Doors are pretty well over; and the Congregation ready for the Discharge of it, he shall begin, and use one or more of these Sentences, as he shall judge most proper for the Season.

The 2d, 3d, 4th, 5th, 7th, 8th, and 9th, are so, for the *Ember Weeks*; for *Lent*; for the *Rogation Days*, or other Days of Fasting or Abstinence; as they were *selected* to bring Sinners to Repentance: We may learn *thence* too, that the *Kingdom of Christ* is set up in our Hearts; and meet *there*, with Acceptance for the Contrite; and Encouragement for the Sorrowful. And *any of the others*, at *other* Seasons, as shall seem most meet to him.

The first of all, is a very comfortable Instruction to the Ignorant; and the rest of them, we find yielding Pardon and Forgiveness to the Rebellious and Disobedient: Setting forth to us, that we all stand in need of a merciful

Cor-

Correction; and that a frank Acknowledgment of our Vileness and Disobedience, is required from us, as the most certain Means to cleanse us from all Unrighteousness.

It is expressed too, that he shall say them with a loud Voice; *i. e.* with a clear, distinct, and audible one: The Word, loud, not signifying there, that it should be any way strain'd, or kept up beyond its Strength, but that it should be *raised and adapted to such an extended Elevation, above the ordinary Course of Reading*, as he shall *feel* to be most agreeable to himself, in order to make it the more *edifying* to his *Congregation*.

In the *Common Prayer Book*, printed in the Year 1660, the *Rubrick*; before the *Te Deum*, runs thus: And to the End that People may the better hear, in such Places where they do sing, there shall the *Lessons* be sung in a *plain Tune*, after the *Manner of distinct Reading*, and *likewise the Epistle and Gospel*. By such a melodious, even, tuneable Performance, every Word meets with its *due proper Sound*; as such a lively Method is found too, of greater Force, in *exciting* the People to a *Fervor*, and *keeping up* their *Spirits* to their *height of Devotion*, as having *every Advantage* of *exerting* itself, much beyond the *plain Manner of common Reading*.

IF

If such Care is taken then, that every one should be able to hear the Service read, with what more than ordinary Concern must it be observ'd, that in the Churches of *Worcester* and *Lincoln*, the Choir Manner should be degraded into the *Parochial*, and instead of its being gloriously perform'd by Persons that have been bred up at the Universities, and have, as it were, appropriated themselves to chanting, that those that read there, *can't be heard by half the Congregation*; whereas if they were to officiate, as other Ministers do in other Cathedrals, they would then raise their Voices to such an exalted, harmonious Pitch, as in rehearsing the whole Service differently, thro' its different Offices, it would cause them to be heard at the greatest Distance.

And here it can't but be observ'd too, that instead of the *Choir* Way being ordered to dwindle into the *Parochial*, it would be highly useful and much more serviceable to Minister and People, for the *Parochial* Way, especially in the great Churches, to be raised up, in some Measure, to the Choir.

The Right Reverend the Bishop says in his Directions again, Page 7.

That "It is much to be wish'd, that greater  
 " Regard were had in making Choice of Per-  
 " sons for the sacred Function, and particu-  
 C " larly

“ larly that in the Education of those who  
 “ are design’d for the Ministry, the *Right*  
 “ *forming* of the *Voice* were made one special  
 “ Care from the Beginning in our *Schools*, as  
 “ well as *Universities* ;” the *Alteration* or *Va-*  
*riation* of it being *required* in so many Places.

If such Care was taken, ’twould no doubt  
 prevent many a *County Tone* or *Twang*, that sel-  
 dom or never *leaves* the Person, that ever *car-*  
*ries* it with him, *from School*.

There is a Free Singing-school establish’d in  
*Christ’s-Hospital* for the better Education of the  
 poor Chirdren there. The Statutes of the  
 greatest Foundations in *Oxford* require too,  
 that the Candidates for *their* Benefactions shall  
 be able to *sing* in *plano cantu* ; and at *Corpus-*  
*Christi-College*, they are still tried so to do.

The *Sentences*, the *Exhortation*, and the *Ab-*  
*solution*, which are directed and spoken to the  
*People*, should be uttered *differently* from that,  
 which becomes the *Confession*, the *Lord’s Prayer*,  
 and those *other* Parts of the Liturgy, which  
 are directed and spoken to *God*. The *same*  
 Cadence is not to be used, thro’ the *Whole*  
*Confession*, because *some* Parts of it are far from  
 being a full and complete Sentence: Those  
 therefore which are not, should be read with  
 the *Voice kept up*, as the *Suffrages* are required  
 to

to be, and the *Minister's Part*, thro' the whole *Benedictus* and *Litany*.

Next comes on the Exhortation, in which we have the *Particulars* of that which is to be done, in all the *Prayers, Psalms* and *Lessons*, that follow.

Whilst this is reading, let every one listen to every Part of it, and be attentive to its Sense, it being *so solemn*, and such an *enlivening Preparation*, to all that comes after.

How indecent as well as absurd is it then, for any one to *repeat* it after the Minister; and yet how *many* are there, that are guilty of such a *Practice*, to *his Offence*, as well as the Concern of *others*.

*A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

There ought to be a *Pause here*. Nay some *Space* allow'd, before it is begun, till the Noise which is occasion'd by a different Posture is over, and all the People prepar'd reverently to repeat after the Minister, as directed by the End of the Exhortation, with an humble Voice, saying after him.

But how apt are some, to *break in* upon him *here* too, beginning the Sentences, *before* he has done? Nay, at a certain Chapel, the Congregation *begin every Sentence with*, tho' 'tis to be said *after the Minister*.



*The Absolution, or Remission of Sins, to be pronounced by the Priest, alone, standing, the People still kneeling.*

By *Priest*, is meant one, whose mere Charge and Function is about *Holy Things*; as the Word signifies *Holy*, from the *Greek* and *Latin* too.

Till some Time after the Restoration, this *Rubrick* ran thus: *The Absolution, or Remission of Sins, to be pronounced, by the Minister, alone, standing, the People still kneeling.*

The Minister is required to pronounce the Absolution, *standing*, because it is an Act of his Authority in declaring the Will of that God, whose Ambassador he is.

The People are required to continue *kneeling*, in token of that Humility and Reverence, with which they ought to receive the joyful News of a Pardon from God.

Tho' a Deacon very seldom presumes to read this Absolution, yet since there are, and have been so many different Opinions about it; it may be expected, that *some Notice, here*, should be *taken* of it.

The Author of the Commentary on the Book of *Common-Prayer*, says in his Notes<sup>c</sup>, upon it,

“ That this Absolution is to be read only  
“ by a Priest.

“ That

“ That 'tis no Part of the Deacons Office  
“ to read this or any Part of the *Common-  
“ Prayer*, unless the *Litany*, in publick.”

If so; the Reading this was more particularly forbid him, than any of the rest, unless the *Litany* in publick.

All Priests and Deacons are to say daily the Morning and Evening Prayer. *V.* Concerning the Service of the Church.

And Deacons are by the Act of Uniformity, Sec. 22, to read the Common-Prayers and Service, in and by the said Book appointed to be read, *i. e.* They are authoriz'd, to read any Part of it; but where there is an express Order, to the Contrary.

“ Note, that the Word *alone* here, is of  
“ very comprehensive Signification.

“ That it denotes, that no one must pronounce this, but a Priest.

“ That it implies that the Priest alone must stand and the People kneel.”

That it denotes, that no one must pronounce this, but a Priest; is even just as plain, as that it implies, that the Priest alone, must stand, and the People kneel. For, if it had implied thus much, there would sure have been very little Occasion for these Words to have been added, *The People still kneeling.*

As to the *Rest* that he urges, to *confirm* this his Assertion ; we choose to refer the the Reader to his *Notes* upon the same, in the Evening Service ; it being Time to see, what some others have said upon it.

The Author of a rational Illustration of the Book of *Common-Prayer* acknowledges, Page 124.

“ That the Word, Alone, was design’d to  
 “ serve as a Directory to the People, not to  
 “ repeat the Words after the Minister, as they  
 “ had been directed to do, in the preceding  
 “ Confession. But,

“ That, in the Review that follow’d imme-  
 “ diately after the Restoration, Priest was in-  
 “ serted in the room of Minister, and that  
 “ with a full and direct Design to exclude  
 “ Deacons from being meant by it.

“ That ’tis undeniably plain by this *Rubrick*,  
 “ that Deacons are expressly forbid to pronounce  
 “ this Form ; since the Word Priest in this  
 “ Place (if interpreted according to the Intent  
 “ of those that inserted it) is expressly limited  
 “ to one in Priests Orders, and does not  
 “ comprehend any Minister that officiates,  
 “ whether Priest, or Deacon, as Dr. *Bennet*.  
 “ asserts.”

The Words, Minister, and Priest, are in-  
 differently used, and made to signify the *same*  
 1 Thing,

“ That 'tis no Part of the Deacons Office  
 “ to read this or any Part of the *Common-  
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“ design’d, for no more ; but it is *positively*  
 “ and *empbatically* called, *The Absolution*, to  
 “ denote, that it is really an Absolution of Sins,  
 “ to those that are entitled to it, by Repen-  
 “ tance and Faith.

“ Again ; the Term, to express the Priest’s  
 “ delivering or declaring it, is a very solemn  
 “ one :

“ It is to be *pronounced* (saith the *Rubrick*)  
 “ by the Priest alone.

“ A *Word*, which signifies much more, than  
 “ merely to make known, or declare a Thing.

“ For the *Latin pronuncio*, from whence  
 “ it is taken, signifies properly, to pronounce  
 “ or *give Sentence* : And therefore the Word  
 “ *pronounced*, here used, must signify, that  
 “ this is a Sentence of Absolution or Remis-  
 “ sion of Sins, to be authoritatively *utter’d* by  
 “ one who has receiv’d *Commission* from God.

The Reverend Author, in *the Beauty of Ho-  
 liness*, in the *Common-Prayer*, Sermon. 2. ob-  
 serves, likewise, “ that all the three Forms of  
 “ Absolution, namely, this, now before us,  
 “ and that in the Communion, and the other  
 “ in the Visitation of the Sick, tho’ differing  
 “ in Expression, are by the best Expositors on  
 “ our *Liturgy* judg’d to be of equal Signifi-  
 “ cation.”

“ All

“ All these Forms (saith Bishop *Sparrow*) are  
 “ but several Expressions of the same Thing ;  
 “ in Sense and Virtue are the same, and are  
 “ effectual to the Penitent by Virtue of that  
 “ Commission mention'd, *John xx. 23. Whose*  
 “ *sins ye remit, they are remitted.*”

If they are in Sense and Virtue, the same in  
 all these Forms ; and are effectual to the Peni-  
 tent, by Virtue of that Commission, our Church  
 has yet undoubtedly kept closer to it, in the  
 latter End of its Absolution, in the Visitation  
 of the Sick : And by *his Authority committed*  
*to me*, i. e. by the Authority of the Bishop,  
 with Imposition of Hands, *I absolve thee from*  
*all thy Sins, in the Name of the Father, and of the*  
*Son and of the Holy Ghost.*

*The Form and Manner of ordering of Priests.*

*Receive the Holy Ghost for the Office and Work*  
*of a Priest in the Church of God, now commit-*  
*ted unto thee by the Imposition of our Hands :*  
*Whose Sins thou dost forgive, they are forgiven,*  
*&c.*

Tho' several have declared themselves to think  
 differently, upon this *Rubrick*, from these Au-  
 thors ; and are of Opinion, that the Words of  
 it were never intended, as a Prohibition to the  
 Deacons pronouncing this declaratory Form ;  
 and that there seems to be as much a Form of  
 Absolution, in the Prayer that may be said after

any of the former, before the general Thanksgiving, or in the Collect for the first Day of *Lent*, or for the twenty fourth *Sunday* after *Trinity*, as here; yet all must agree, that a Deacon has not the least Authority, for taking a Collect out of the Office for *Ash-wednesday*, and reading that, instead of it.

*The People shall answer here, and at the End of all other Prayers, AMEN.*

Which is an *Hebrew* Word, of affirming, and ordinarily us'd by the People, by way of Assent to the Requests, that are put up for them.

There is not the same Meaning of it, in Exhortations, Absolutions, and Creeds, as there is in our Collects and Prayers. In the latter, 'tis address'd to God, as, This is our Desire, or, So be it: But, in the former, 'tis address'd to the Priest, as, This is our Sense and Meaning, or, We entirely assent to and approve of what has been said.

In like Manner do we find it in the Book of *Deuteronomy*, where, to all the *Benedictions* which were given, for *keeping* of the Law, and all the *Curses*, which were threatened, for the *Violation* of it, the People in token of their agreeing with those Terms, cried out, *Amen*.

In some Places, the Minister is *not* to stop, and leave it for the People, but to *say* it, as well

well as the Congregation; as, at the End of the first general Confession, the Creeds, and the Lord's Prayers; except in the Confirmation and Communion Offices; there, they are printed in a *different* Character, and there the Minister is *not* to go so far, but to *leave it* as an Answer, to be made by the People.

*By such solemn Acclamations, every one is expected, not to suffer his Thoughts to be wandering; but to be godly attentive to every Part, of that, to which he so readily subjoins, an, Amen.*

*Then the Minister shall kneel, and say the Lord's Prayer with an audible Voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

The Sentences are read with a loud Voice, the Confession is made with an humble one, and this is said with an audible one. It seems, therefore, that the Absolution was design'd to be read in a *different* one from any of them.

*Repeating it with him, both here, and where-ever else it is used in Divine Service, is such a general Order, that it might be imagin'd; that there would be no Occasion for any further Direction; but yet we find, that there is, in several Places; as, after the Apostles Creed: Then the Minister, Clerk, and People, shall say the Lord's Prayer, with a loud Voice: After the*



Absolution, in the Evening Service, after the Creed again, in the *Litany*, and in the *Communion* Service.

• But it will be most proper to observe, how it is express'd *there*, in the Beginning of the Service itself. In publick Baptism, after the Reception of the Child into the Church, 'tis only thus: *Then shall the Priest say*; and after that, *Then shall be said — all kneeling*; likewise in Confirmation; and (all kneeling down) *the Bishop shall add the Lord's Prayer, with the Prayers after it*. The same may be observed in the Form of Solemnization of Matrimony; in the Order for the Visitation of the Sick; in the Order of the Burial of the Dead; and in the Thanksgiving of Women after Child-birth.

But in the Communion, the Priests and Clerks, are to say the Psalm; and, the Lord's Prayer having no Direction before it, the *same* Order serves for that too.

Wherever the People, then, are *ordered* to repeat it *with*, or *after* the Minister, there it should, by no means, be *neglected*, by a *careless Silence*. But in those Places, where it is not so appointed, the Minister *should* not be join'd by them, any more, than he should be, when he says it before an Homily or Sermon,

Then

Then likewise he shall say what are called the *Responses*, from the People's being obliged to answer. And, here, all standing up, the Priest shall say, *Glory be, &c.*

Here should be likewise some Time allowed before it is said.

*Then, shall be said, or sung the Psalm following, except on Easter Day, upon which, another Anthem is appointed; and on the nineteenth Day of every Month, it is not to be read here, but in the ordinary Course of the Psalms.*

This Anthem or Hymn, from the Matter of it, is very proper to *stir up the Affections* of the whole Congregation, and is called the Invitatory one, it being a *cheerful Invitation* to the devout *setting forth the Praises* of God.

This Hymn, with the Psalms, are divided between the Minister and People, who are made to bear a *Share* in so many Places, that their *Thoughts* might be *more quickened*, and their *Intentions more fully engaged* in them.

This Method is as ancient, as the Time of *Moses*, who in *Exod.* compos'd a Hymn of Praise, upon the Deliverance of the Children of *Israel* from the *Egyptians*, and had it sung alternately, by himself and the Men, first; afterwards by *Miriam* and the Women.

We read also in the Book of *Ezra*, that, when the Builders laid the Foundation of the Temple of the Lord, they set the Priests in their Apparel with Trumpets; and the *Levites* the Sons of *Asaph*, with Cymbals; to praise the Lord, after the Ordinance of *David* King of *Israel*. And they sung together by *Course*, in praising and giving Thanks to the Lord; *because he is good, for his mercy endureth for ever, towards Israel*.

*Then shall follow the Psalms in order as they are appointed, and at the End of every Psalm, throughout the Year, and likewise, at the End of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated, Glory be to the Father ---*

These Hymns, with the *Te Deum*, and Creed, are so called, because in the *Latin*, they begin with those Words.

There is no Mention made of the Day of the Months, or the Psalms being to be named. And tho' it may be as well required, that the Sundays after the *Epiphany*, or in *Lent*, or, after *Trinity*, should be so; yet, since it has been customary, for the Minister, to do so, his not doing it has been reckoned to be omitting Part of his Duty; few considering, when the *Venite* comes to be read, in the ordinary

nary Course of the Psalms, that the *Congregation* very readily *go on* with the 96th.

As it is so primitive, and useful an Order, to have the Psalms thus read; and as this *Psalter* is an entire Body of Devotion, having different Forms, to exercise several Graces, by Way of internal Act, and spiritual Intention, containing in it, Confessions, Thanksgivings, Prayers, Praises, and Intercessions; let every one be sure to do it *standing*; sitting being only allowed, whilst the *Lessons*, or the *Epistle* is reading.

But *now* (as well as when they are sung) every Member is *actually* employed; which makes it very indecent to sit down, and stand up at the *Gloria Patri*, as the Manner of some is. We are not so much to wonder at the Generality of Peoples *sitting* down at the Singing of Psalms, when *Ministers themselves*, for the most Part, can be seen to set them no better Examples.

*Then shall be read distinctly, with an audible Voice, the first Lesson, taken out of the Old Testament, as appointed in the Kalendar (except there be proper Lessons assign'd for that Day). he that readeth, so standing, and turning himself, as he may be best heard of all such as are present.*

Having been thus intent about Prayers and Praises, hereupon has the Church interposed Lessons to be read; that by such an instruc-

ting Relief, we may become more fitly disposed to go on with the rest of our Duty.

Thus we find in the Acts of the Apostles, *Chap. xiii. 13.* That when *Paul* and his Company departed from *Perga*, they came to *Antioch*, and went into the Synagogue on the Sabbath Day, and sat down; *and after reading the Law and the Prophets*, *ibid. ver. 27.* For they that dwell at Jerusalem, and their Rulers, because they knew him not, nor yet the Voices of the Prophets, which are read every Sabbath Day. *Ibid. ver. 42.* And when the Jews were gone out of the Synagogue, the Gentiles besought, that these Words might be preached to them the next Sabbath. *Ibid. ver. 44.* And the next Sabbath Day came almost the whole City together to hear the Word of God. And thus again, in *St. Luke iv.* *Jesus went into the Synagogue on the Sabbath Day, and stood up for to read; and there was delivered to him the Book of the Prophet Isaiah.*

Note, that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book : And after every Lesson, Here ended the first or second Lesson ; and not, The first Lesson appointed for this Morning Service ; or, Here endeth such a Chapter. The Intent of the Minister's naming the Lessons seems to be, that  
any

any of the Congregation may look them out and go on with him.

*Proper Lessons to be read, at Morning and Evening Prayer, on the Sundays, and other Holidays throughout the Year.*

*Lessons proper for Sundays.*

*Lessons proper for Holidays.*

There is nothing of a Direction here, for the Choice of a Lesson, when a Holiday falls upon a Sunday.

When the Feast Day falls upon a Sunday, it was ordered, in the Service of *Sarum*, that the Sunday Service should give way to the proper Service, ordained for the Festival, except some peculiar Sunday only; and then the one, or the other, was transferred to some Day of the Week following. This Service was so well approved of, that it came to be used by most of the Churches in the Realm; and was a Pattern followed by many other Churches abroad; from whence proceeded the common Saying, of *secundum usum Sarum*.

The *Rubrick*, before the first Sunday in *Advent*, runs thus.

Note, That the Collect, appointed for every Sunday or for any Holiday, that has a Vigil, or *Eve*, shall be said, at the Evening Service next before,

The Note, after the Table of the Vigils, and Fasts, and Days of Abstinence, says, that if any of these Feast Days fall upon a Monday, then the Vigil or *Fast* shall be kept upon the Saturday and not upon the Sunday next before. The Reason of this is, because all Sundays in the Year are to be observed as Feasts, they being Days of Joy, from our Saviour's Resurrection upon that Day, and therefore appointed, as most solemn Days of publick Worship.

There are some that have thought, that this *Rubrick*, before *Advent*, had such a Relation to the Table of Vigils or Fasts; that they have been heard to use the Holiday Collect, that has a Vigil or Eve, upon the Saturday, whenever the Feast Day fell upon the Monday.

Notwithstanding which, the most natural and proper Meaning of the Evening Service next before, seems to be, that the *Vigil Collect* should be said the Evening *immediately preceding the Holiday*, tho' the *Vigil* or *Fast* shall be kept upon the Saturday: For, if it is read upon the Saturday, the Sunday Collect, which by the *same* Order, is to be said on the *Saturday*, must of Course be omitted; two of them being not to be read, without *special Appointment*.

If then the Vigil Collect is to be said upon the Sunday, as the Evening Service, *next before*, why may not the *Holiday itself*, that falls upon a Sunday, take place of it too? When

When Christmas Day falls upon a Saturday (as it did in 1736,) the Collect, Epistle and Gospel for St. *Stephen's* Day follows of Course, and no Notice is taken of the Sunday after Christmas Day ; the Collect for Christmas Day (the same with the Sunday after Christmas) is to be said continually unto New Year's Eve. The first Lessons out of *Ecclesiastes* are made to follow each other, and we there find the second Lesson too.

When Christmas Day happens upon a Sunday, the Sunday after Christmas Day is omitted, and the *Circumcision* of *Christ* takes place ; and the *same* Collect, Epistle and Gospel shall serve for every Day unto the Epiphany.

You may remember, good People, says St. *Augustin*, that I was expounding the Gospel of St. *John* to you, as it was read, in Course, in the Lessons : But now, a very solemn Festival interposes, for which there are particular Lessons, appointed to be used, every Year, as it returns, and upon which the other Common Lessons must not be used ; therefore, tho' I will not perfectly omit, or lay aside, my designed Exposition upon that Gospel, yet I must for some Time intermit it \*.

E 2

An

\* *Meminit sanctitas vestra Evangelium secundum Johannem ex ordine Lessonum nos solere trahere : Sed quia nunc interposita* est



An *Ordinary Sunday* then may give way to a *Holiday*; all *Saints Days*, to one of our *Lord's Festivals*; and a *less Festival*, to a *greater*. Whenever *St. Andrew* falls then upon a *Sunday*, the *Sunday* may give place to it; but whenever that *Holiday* shall happen to fall upon *Advent Sunday* (as it did in 1735,) then is the *whole Service*, *excepting the Apostles Creed*, generally read for the *Advent*; the *Confession of our Christian Faith*, commonly called the *Creed of St. Athanasius*, being to be sung or said, upon *St. Andrew*, not so much, upon account of the *Saint's Day*, but as it was designed to come in Course, to be used about once a Month, unless at *Whitsuntide* or *Christmas*, when *Trinity Sunday* and the *Feast of the Epiphany*, soon follow after.

When the *Feast of the Presentation of Christ in the Temple* happens upon *Septuagesima Sunday*, then the *Sunday* gives way to the *Festival*; but the *Feast of the Annunciation*, as often as it happens upon *Easter Day*, always submits to the *Office of that High Day*.

That

*est Solennitas Sanctorum Dierum, quibus certas ex Evangelio Lectiones oportet in Ecclesia recitari, quæ ita sunt annuæ ut aliæ esse non possunt. Ordo illæ quam susceperamus Necessitate paulum intermissus est, non omisus.*

That Festivals were distinguished from other Days, we may learn from St. *John*. *The Jews therefore, because it was the Preparation, i. e. the first of unleavened Bread; for that Sabbath was a High Day.*

Thus we read too, in the Book of Psalms, *I have declared thy Righteousness, in the great Congregation.* And again, *I will praise thee in the great Congregation, i. e. I will make an Acknowledgment of thy Goodness, in an extraordinary Congregation, upon some solemn Feast Day.*

The *Rubrick* for the 29th of *May* observes further, that if this Day shall happen to be Ascension Day or Whit Sunday, the Collects of this Office are to be added to the Offices of those proper *Festivals* in their proper Places, and the rest of that Office shall be omitted.

But then if a Holiday should take place of the Sunday, an Apocryphal Lesson is made use of, before a Canonical one.

As nothing, as was before observed, is said, as to the Choice of Lessons, when a Holiday falls upon a Sunday; some there be, that read the *Sunday* ones, when the *others* are not Canonical.

Others there are, that judge those, as most proper to be taken, that have been selected for the Holidays, as they are most suitably and  
parti-

particularly adapted to them ; as upon Innocents and all Saints Days (upon the Conversion of *St. Paul*, that whole sublime Chapter out of *Wisdom*, is appointed to be read ; whereas *Part* of it is only ordered, for *all Saints Days*) tho' they be apocryphal.

It may be observed too, that the Holiday Lessons are placed in the great Old Bible in the *Room* of the *Chapters* of the *Day they happen upon*, as well as amongst the Holidays, tho' they are not Canonical. It might be likewise thought not so very proper, when *St. Philip* and *St. James* fall upon a Sunday, that the Second proper Lesson should be used for the Holiday, and the First appointed for it, should, because it is Apocryphal, give place to the Sunday Lesson.

In, Concerning the Service of the Church, we read ; And nothing is ordained to be read here, but the very pure Word of God, or that which is *agreeable* to the same, *i. e.* those Books, which our Church does elsewhere (Art. 6.) declare that she does use them for *Example of Life and Instruction of Manners*, but yet does not apply them to establish any Doctrine.

Neither is there any Provision made for a first Lesson, on the 27th Sunday after *Trinity* ;  
which

which causes different Chapters to be read, whenever it happens.

In 1733, some took the Lessons for the Day, others took that, which is appointed for the Sunday, that began to be omitted, after the *Epiphany*, as taking it to be most proper that a Sunday Lesson, that was *selected* out of the *same* Prophet, should rather be made use of, than *one*, from the *Table of daily Lessons*.

Near to the Time of *Advent* was this Book of *Isaiab* reserved, it being the clearest Prophecy of Christ, and his Coming.

If there be but twenty-four Sundays after *Trinity*, tho' the Collect, Epistle, and Gospel is read for the twenty-fifth, yet the first Lessons may be used as they are *in Course* for the twenty-fourth, those for the twenty-fifth being out of the *Proverbs*, as well as the twenty-fourth, and have neither of them any Manner of Relation to the *Advent*.

*And after that shall be said or sung in English, the Hymn, called Te Deum laudamus, daily throughout the Year.*

This Hymn is supposed to be wrote by St. *Ambrose*. The Doxology continues to the End of the 10th Verse, *doth acknowledge thee*; and then begins the Confession of Faith, *The Father of*, &c. which Confession goes on to the End of the 19th, *to be our*; and then begins the Supplication, *We therefore pray thee*. This

This Hymn being always divided into twenty nine Verses, when *two of them are sung together*, as the twenty-second and twenty-third, with *several others*, it puts a Stranger to a loss how to join in the Performance of it.

The thirteenth Verse in the *Scotch Liturgy*, runs thus, *The Holy Ghost also being the Comforter*; and so it is set by Mr. Gallis, in his most excellent Service.

This is not framed for constant Use, nor the *Benedicite* for more particular Occasions; neither in the Evening Service where there are more Hymns appointed, is the first fitted for daily Service, nor the other for more Festival Seasons. *Vide* The Beauty of Holiness, in the *Common-Prayer*, Page 54, 56. But they are left at the Discretion of the Minister, to be varied and applied upon any Occasion, and each of them to be used, as he thinks most meet, as the Sentences are.

This *Te Deum* is a noble Hymn to the holy and undivided *Trinity*, a very beautiful Enlargement of the *Gloria Patri*, and therefore has none at the End of it. *Neither should, Amen*, be said to it, as we find it is, in *several Places*.

*Or this Canticle, Benedicite, omnia opera.*

This Canticle is a Paraphrase upon the cxlviith *Psalms*, which *Psalms* has been esteemed to be one of the most noble, the most ex-

alted and lofty of any, in the whole Book; wherein the Psalmist, in the Over-flowings of Gratitude and Praise, not only calls upon the Holy Angels, but in a very sublime Strain too, summons the most conspicuous Parts of the Creation, to join with him, in celebrating the Praises of the Lord.

Tho' this Hymn would be very fitly used upon St. Philip and St. James, the *Ascension Day*, *Whitsunday*, St. Michael and all Angels, or *All-Saints Day*; yet it is very seldom or never heard in parochial Service, tho' it is frequently performed in most Choirs, as it is finely composed, by the late *Harry Purcell*, Dr. *Blow*, and several other great Masters.

*Then shall be read in like Manner, the second Lesson, taken out of the New-Testament: And after that the Hymn following, except when that shall happen to be read, in the Chapter for the Day, or for the Gospel, on St. John Baptist's Day.*

This Rubrick will serve to direct any officiating Person, not to read the *Magnificat*, when it is read with this Hymn, in the *Chapter for the Day*: The Rubrick after which *Magnificat*, says, *Or else this Psalm, except it be on the nineteenth Day of the Month, when it is read, in the ordinary Course of the Psalms.*

As often as the *Magnificat* is read, the *Nunc dimittis* generally follows; but it cannot well do so upon the nineteenth Day of *February*, because it is part of the second Lesson; so the *Deus Misereatur* may follow the *Magnificat* then, according to the Order, that follows the *Nunc dimittis*.

*Or else this Psalm, except it be on the twelfth Day of the Month.*

This may suggest a little Care too, to all Chantors in Choirs, not to put up any Psalm for the Anthem, that has been used just before: Neither should the *same* Psalm be *sung again*, any more than the last of the Sentences should be read, when the first Chapter of the first Epistle of St. *John* is the second Lesson.

It may not be very unsuitable to our *main* Design, if we observe here the *Propriety* of the *rest* of these *Hymns*, and how carefully they were made Choice of, and placed as they are; since by these Intermixtures, both Minister and People are so chearfully reliev'd by them.

The *Benedictus* very appositely follows the second Lesson, as it is a Thanksgiving for those Blessings of the Gospel State, which are so largely set forth in the Writings of the *New Testament*.

*Zacharias*, being under the Impulse of the Holy Ghost, upon the Occasion of the Birth  
of

of his Son, whom at his Circumcision he had named *John*, after his Hearing and Voice were restored to him, uttered this prophetick Declaration of his Office, as he was to be a Preacher of Repentance, and the Fore-runner of Christ, the End of whose Coming was, that we should be *saved from our Enemies, and from the Hands of all that hate us; that we might serve him without fear, in Holiness and Righteousness before him all the Days of our Life.*

Or *this Psalm*, Jubilate Deo.

Tho' this Psalm has its *monthly* Course, and the *Benedictus* read but *thrice* a Year, besides the Gospel, yet is the latter so much seldomer used, than the former, that when it is, *most of the Congregation are at a Loss how to go on.*

However, this *Jubilate* follows the second Lesson, very fitly too, as it is a Hymn of Praise, wherein all the Nations of the World are called upon to join in praising and adoring the only true God, whose Promises in the Gospel, have been now held forth, and his Grace, Mercy, and Truth so freely display'd to us.

*Magnificat*, St. Luke i. 46. the Song of the Virgin *Mary*, is likewise very rightly placed between the Lessons, where in the first, those Mercies, which she had such a deep Sense of,



are so frequently and fully promised and declared, and in the second, so exactly and plentifully fulfilled and enjoy'd; in that *he remembered his mercy*, herein making good, and fulfilling his everlasting Promise, which he made to *Abraham* and his Seed for ever.

*Or else this Psalm, Cantate Domino.*

This Hymn very naturally follows this Lesson too, as it was a prophetick Exultation for the Coming of the *Messiah*. *By saving and delivering us from our spiritual Enemies, bath he gotten himself the Victory; the Lord declared his Salvation, he bath remembered the Promise made to our Forefathers; let the whole Creation therefore sing, rejoice, and give thanks; for he cometh with Righteousness to judge the World, and the People with Equity.*

*Nunc Dimittis; or, the Song of Simeon.*

The Participation of the Gospel Benefits, being the Foundation of this Hymn, it very rightly follows the second Lesson too.

When our Saviour was brought into the Temple, to do for him after the Custom of the Law, the good old *Simeon* came by the Spirit there, as it had been revealed unto him, by the Holy Ghost, that he should not see Death, before he had seen the Lord's Christ. He  
there

there then breaks forth into this comfortable and solemn Resignation of himself, and blessed God, and express'd his Joy for that Salvation, which is therein contain'd and deliver'd to us.

*Deus Misereatur.*

This *Deus Misereatur*, is a Prayer to God, and very justly follows this Lesson too, as it is a Hymn of Praise for the Manifestation of our Salvation, and wherein we express our Desire for the further Propagation of it,

*That thy Ways may be known upon Earth,  
thy saving Health among all Nations.*

*Let all the People*, to whom thou art reaching the Benefits of these righteous and good Laws, therefore, *praise thee O God; yea, let all the People praise thee.*

*Then shall be sung or said the Apostles Creed, by the Minister and People standing, except only such Days, as the Creed of St. Athanasius is appointed to be read: Which Confession of our Christian Faith, commonly called, the Athanasian Creed, is an Epitome of the Doctrine established by the four first general Councils, concerning the Holy Trinity.*

Before we enter upon Prayer, we rehearse in our own Person, the Apostles Creed, which  
Creed

Creed is a Summary of the principal and fundamental Articles of our Christian Faith, that had been set forth to us in the Lessons.

Most Churches are so contrived, that most of the Congregation face the East Part. The Contrivance of the Temples were so fashioned, says the great Architect *Vitruvius*, that they who offered Sacrifice, might look toward the East \*.

The *Jews* in their Dispersion throughout the World, whenever they prayed, they turned their Faces towards the *Mercy-Seat* and Cherubims, where the Ark stood. *Hear the Voice of my humble Petitions, when I cry unto thee, when I hold up my Hands towards the Mercy-Seat.*

*Daniel* was found praying towards *Jerusalem*, because of the Temple there. *If they pray towards their Land, the City which thou hast chosen, and the House which I have built for thy Name, then hear thou their Prayer,* 1 Kings viii.

Notwithstanding that this has been always esteemed a very decent Way of our expressing our Belief of a God, to turn to the East; that Quarter of the Heavens, where he is supposed

\* *Ut qui adierint ad Aram immolantes, aut Sacrificia facientes, spectent ad Partem Cæli Orientem.*

to have his peculiar Residence of Glory; and towards which there has been always a Regard paid; yet we shall now and then meet with a crop-ear'd, snivelling, puling Creature or two, that value themselves, upon being sought in their Obedience to Custom; and so stiff-necked and conceited, as not to comply with the rest of the Congregation, *in this*, nor in the bowing at the Name of our Lord and Saviour; tho' it was religiously ordained by our first Reformers, that whenever the Name of Jesus shall be pronounced, due Reverence shall be made, as heretofore has been accustomed.

This was first established by the Queen's Injunctions, 1559, and was afterwards incorporated into the Canons of the Year 1603.

And likewise "when in Time of Divine Service, the Lord Jesus shall be mentioned, due and lowly Reverence shall be done by all Persons present, as it has been accustomed, testifying by these outward Ceremonies and Gestures, their inward Humility, Christian Resolution and due Acknowledgement, That the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the World, in whom alone, all the Mercies, Graces and Promises of God to Mankind, for this Life and the Life to come, are fully and wholly comprised, *Can. 18.*"

*And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud Voice, The Lord be with you.*

For all this plain Direction, how few are there, but what are *upon their Knees* before the solemn Blessing for this Holy Work is given; whereas they should make their Answer for the Spirit of Prayer, and stay till they have been called upon to attend this great Work, and then should they kneel, and not before.

The Clerks and People are *not here to repeat* the last of these Versicles; 'tis designed and ought to be left for the Minister, to say it by himself.

The same is to be observed, in the Office of Matrimony (there it is not printed differently, but—then the Priest shall say the first, and then—*Answer*; after which, *Minister*) Visitation of the Sick, Burial of the Dead, Churching of Women, and in the Communion.

*Then the Minister, Clerks and People shall say the Lord's Prayer, with a loud Voice.*

By Clerks here are meant, such as are still in some Cathedral or Collegiate Churches; who begin the Psalms, read some of the Lessons, and name the Anthem: They were formerly in Deacons Orders, and their Business was to assist

assist at the Altar, for which they had a competent Maintenance, by Offerings at those Altars.

The Word, *Clerk*, is but *once* mentioned, and that is in the Office of Matrimony.

Then shall they again loose their Hands, and the Man shall give unto the Woman a Ring, laying the same upon the Book, with the accustomed Duty to the Priest and Clerk, *i. e.* to him that waits upon him, the Sexton or some other Servant that attends him, such as attend any Minister, in Cathedral or Collegiate Churches \*, or Chapels.

To the *same* Purpose did a Gentleman, not long since, express himself in his Will.

--- To let me be buried in the Church-yard whereever I drop, giving to the Parson one Guinea for performing his customary Office; Ten Shillings to the Clerk *for doing nothing*; Ten Shillings to the Sexton, who may deserve it, for making my Bed, and covering me with a green Tarf.

The Parishes of *St. Andrew* and *Charles* in *Plymouth* are so large, that there are two Persons in Deacons Orders, to assist the Vicars. *Vide A Journey thro' England*, Vol. II. Page 52.

\* *His rebus sic gestis, manus relaxabunt, & maritus Annulum uxori dandum, Libro imponet, nec cum Pecunia, Minusque, ac illi Servienti, debitis.*

In Town some of the *Readers especially* would have other-guise Usage from *such*, than ever they can be supposed to meet with from your *common Servants*, who have frequently wriggled themselves into *such Incomes*, as most of the *Clergy there can never come up to half the Value of*.

There need not so much have been said here, but that most of these sort of Gentry look upon themselves to be of that *Importance*, thro' the *whole Service*, tho' through their *peculiar Sufficiency*, they may perhaps have only learnt how to blunder on, and to fancy that it belongs to *them*, to be still *louder* than ordinary *in so doing*; that it has caused the *People to imagine with them*, that the *more they take upon themselves to say*, there is *still the less for them to do*.

Then shall follow three Collects; the first for the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the last Collects shall never alter but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

It may be no improper Place to see here, what is noted in the Order how the rest of the Holy Scripture is appointed to be read:

That the Collect, Epistle and Gospel *appointed* for the *Sunday*, shall *serve all the Week* after, where it is not in this Book otherwise ordered.

As it is appointed again after the Gospel for the Circumcision of Christ: The *same* Collect, Epistle and Gospel shall serve for *every Day* after unto the *Epiphany*, *i. e.* the same Epistle and Gospel shall serve, wherever there is a Communion, upon any Week Day: As at St *Mary's* they do, upon *some Week Day preceding the first Day* of every *Term*, or as they would, whenever there shall happen to be one, when any new-married Persons shall receive the Holy Communion, upon any such Day.

The second Collect at Evening Prayer, is likewise a fine Prayer for Peace, wherein we desire and pray for *that* Peace, which the *World cannot give*.

*My Peace I give unto you ; not as the World giveth, give I unto you. These Things have I spoken unto you, that in me ye might have Peace. And in the second Sunday after Epiphany, Grant us thy Peace, all the Days of our Life.*

These Collects are so called, as they are collected from several Parts of the Scripture.

Those that have Epistles and Gospels belonging to them, are taken out of the Subject Matter of such as they serve for.



The Collect for the first Sunday in *Advent* is for Preparation for Judgment, and is taken out of the Epistle.— *Give us Grace, that we may cast away the Works of Darknes, and put upon us the Armour of Light.*

*The Night is far spent, the Day is at hand; let us therefore cast off the Works of Darknes, and let us put on the Armour of Light.*

The second is for a right Use of the Holy Scriptures.— *Blessed Lord, who hast caused all Holy Scriptures to be written for our Learning; grant that by Patience and Comfort of thy Holy Word—*

*Whatever Things were written aforetime, were written for our Learning, that we thro' Patience and Comfort of the Scriptures might have Hope.*

The Author of the *Whole Duty of Man*, recommends this to be often used; but then he must mean, that it should be used before the Service begins.

The third, is for the Success of God's Ministers; it being sometimes one of the *Ember-Weeks*. *We beseech thee, to afford such a Blessing to the pious Labours of the Pastors of the Church; who are the Ministers of Christ, and Stewards of the Mysteries of God.*

*Let a Man so account of us, as of the Ministers of Christ, &c.*

The fourth is for Rescue from Temptation, or for Power to resist Temptation, The

The Church has set aside these four *Advent* Sundays, as a Solemn Time of Preparation, for the great Feast of the Nativity; and they are so called because they are to prepare us for a religious Commemoration of the *Advent* or Coming of Christ in the Flesh.

Which High Day is next celebrated, with some other Feasts attending it. Then comes on the Circumcision; then the Manifestation to the *Gentiles*, commonly called the *Epiphany*, (which is celebrated as a *High Day* too, the Royal Family going *with the usual State*, to the Chapel Royal, to hear Divine Service; and his Majesty, according to ancient Custom, making his Offering at the High Altar, of Gold, Frankincense and Myrrh;) then his Doctrine and Miracles, his Passion, his Burial, his Resurrection, his Ascension, his sending of the Holy Ghost: For all which unspeakable Goodness, we do afterwards most pertinently give Praise and Glory to the holy and undivided *Trinity*.

These Collects are all taken out of *Gregory's Sacramentary*; and a further Account of them may be seen in *Nicholls's Commentary*, at the End of the Collects, Epistles, and Gospels.

The Feasts of the Apostles were taken from the Office of *Sarum*, of which St. *Andrew* is the first in Order, in Memory and Imitation of the Saints, because he was the first Disciple,  
whom

whom Christ called to follow him, and which his Collect tells us, he did without Delay. For a further Account too, of these, *Vide Nelson's Companion*, &c.

At the Beginning of each Collect, there is some great *Attribute* of God mentioned, as the encouraging Ground of our Prayers to him; and we end them all, *not in the new-fashioned Way*, of putting up our Petitions to the Throne of Grace, but with the *Merits* and *Mediation* of Christ, as the only Person, that can obtain for us what we pray for. Whatsoever ye shall ask the Father in my Name, He will give it you. Hitherto ye have asked nothing in my Name, i. e. you have not addressed yourselves to God, thro' my Mediation: Ask and ye shall receive, that your Joy may be full; that is, hitherto when you have requested any Thing, it has either been by your immediate Addresses to God, or else you have desired me to pray in your behalf; but you have not yet addressed yourselves to God through my Mediation; from hence forward make use of this Method in your Prayers; beg every Thing for the Sake of Jesus Christ your Lord, and God will always be ready to grant what you pray for.

Note, That the Collect appointed for every Sunday, or for any Holiday that has a Vigil  
or

or Eve, shall be said at the Evening Service next before.

These were called *Vigils*, from some of the first Christians passing the preceding Night (upon account of the Persecution of their Enemies) in Prayer and Fasting, as sure Instruments of Religion, to prepare their Minds for the due Observation of the ensuing Solemnity. *Moses* received the Law from God with Fasting, *Deut. ix. 9.* When Christ entered into the great Office of his Mediatorship, it was with Fasting, *Mat. iv. 2.*

Those that have none, are placed between *Christmas* and *Candlemas*, or between *Easter* and *Whitsuntide*; which were always esteem'd Seasons of Joy. *St. Michael* and *St. Luke* are excepted from the rest then about; but the latter was once a celebrated Holiday in our Church; and upon the former, we celebrate those *ministring Spirits*, that were created in full Possession of Bliss.

There are particular Directions as to the Reading of some Collects.

The Collect for the first *Sunday in Advent* is to be repeated every Day till *Christmas Eve*. The Collect of the *Nativity* follows *St. Stephen's*, *St. John's*, the *Innocents*, and shall be said continually till *New Year's Eve*. Before the last Review, it was to be said till *New Year's Day*; but

but now the Collect for *that takes place at the Eve, tho' it has no Vigil.*

The same Collect, Epistle and Gospel shall serve for every Day after, unto the *Epiphany*. The *Epiphany Collect* then should not be read upon the Eve, the Church never using two of these, but in the Octaves of *Christmas*, and during *Advent* and *Lent*.

The Collect for the *Sunday* before *Easter* must have been read on, till *Easter Eve*, had not others been provided, instead of it.

The fifth *Sunday* after *Easter*, would have went on to the sixth; but there is otherwise ordered an *Ascension Collect*, till the *Sunday* after *Ascension Day*; which Collect, with that of the *Epiphany* and *Ash-wednesday*, being placed amongst the *Sunday* ones, they are to be continued on, without the others, till their *Sunday Eves*.

As the *Epiphany*, so has *Trinity Sunday* more or fewer *Sundays* after it.

If there be any more *Sundays* before *Advent Sunday*, the Service of *some* of those *Sundays* that were omitted after the *Epiphany*, shall be taken in to supply so many as are here wanting: And if there be fewer, the Overplus may be omitted: Provided that this last Collect, Epistle and Gospel, shall always be used upon the *Sunday* next before *Advent*.

When

When there are more than twenty-five *Sundays* after *Trinity*, some have taken the Services next in Course, that had been omitted after the *Epiphany* that Year. Others have chose the last, because where there is an *overplus* of *Sundays* after *Trinity*, there are more that happen after *Epiphany*, the next; so that if any of the Services for the early *Sundays* after the *Epiphany* are taken in, to supply those that are wanting after *Trinity*, the same come in to be used again in a little Time. As in 1733, when there were twenty-seven *Sundays* after *Trinity*, and but two *Sundays* after the *Epiphany*, some took the third and fourth *Sundays* after the *Epiphany*, to supply the two that were then wanting after *Trinity*: So that in 1734, there being then four *Sundays* after the *Epiphany*, the Collects, Epistles and Gospels for the third and fourth, came pretty soon to be used again: Whereas by making Choice of the last, this is not only prevented, but the Service appointed for the last Sunday after *Epiphany*, is a more suitable Preparation, for the Season that is approaching: As the Collect is, for Conformity to the Design of our Saviour's Manifestation, and to the great *Epiphany* of him, at the End of the World.

O God, whose blessed Son was manifested, that he might destroy the Works of the Devil, --- grant that we may purify ourselves, even as he

*is pure, that when he shall appear again with Power and great Glory---*

The Gospel likewise respects the second *Advent*. *And then shall appear the Son of Man in Heaven, and then shall all the Tribes of the Earth mourn; and they shall see the Son of Man coming in the Clouds of Heaven with Power and great Glory.*

In 1738, there will be twenty-six *Sundays* after *Trinity*, and three *Sundays* after the *Epiphany*. If the fourth should then be taken in, to supply that which will be wanting, there being six *Sundays* after the *Epiphany* in 1739, the fourth that was then taken in will come to be used so much *sooner*, than the sixth, which for the Reason just above given, was added at the last Review.

*Septuagesima, Sexagesima, and Quinquagesima* Sundays, are so called, because the last is *about fifty Days before Easter*, the other *about sixty*, and the other *about seventy*.

The Reason why *Genesis* is begun upon the first of them, seems to be, to shew us the Danger of Sin, by *Adam's* eating the forbidden Fruit, and to fit us for the Time of Abstinence and Fasting, which are the most likely Means to prevent our being *hardened thro' the Deceitfulness of it*.

The *first* Day of *Lent*, commonly called *Asb-wednesday*.

The Reason why *Lent* (which signifies the Spring) begins upon this Day, is because the Room of the *Sundays* is supplied by it, those being never made fasting Days.

The Gospel for the fourth *Sunday* in *Lent*, is the same with that of the *Sunday* before *Advent*; only that begins at ver. 5. of St. *John* vi. and this at the *first*. *And Jesus went up into a Mountain, and there he sat with his Disciples. And the Passover, a Feast of the Jews, was nigh.*

The first Lesson is the moving Account of *Joseph's* entertaining his Brethren; and the Gospel being our Saviour's miraculously feeding five Thousand, might (some have thought) give Rise to what is called *Mothering*, or *Midlenting*. It was the Custom formerly for People to visit their Mother Church, on *Midlent Sunday*.

The *Sunday* next before *Easter* is called by St. *Ambrose*, *Authentica*; its Observation being allowed to be supported by good Authority: By others the *Feast of Palms*, the *Sunday of Pardon*, the *Sunday of the Competents*, whose Heads were then washed, that were Candidates for Baptism, on the Saturday in the *Passion* or *great Week*, the whole being set apart for more than ordinary Prayer and Fasting: And on that Day the Church of Custom performed



her Baptisms, because it is a Figure of the Death and Resurrection of our Lord.

The *Thursday*, in this Week, is called *Maunday Thursday*, from the Mandate or Commandment our Saviour gave his Disciples, to commemorate his last Supper, when he commanded them to love one another, after he had washed their Feet, in token of the Love he bore to them; as we find it recorded in the second Lesson at Morning Prayer.

The Almoner to the King performs the Ceremony upon this Day, of washing the Feet of a certain Number of Persons, and distributes Charity to several Objects of it.

It is said that several Gentlemen have each a Basket of preserv'd Fruit and Sweet-Meats: That several others have three Yards of Cloth for a Coat, three Ells of Linen for a Shirt, a pair of Shoes, and Stockings; a Quantity of Bread and Fish in large Wooden Platters, a Quart Bottle of Wine, two red Leathern Purfes; with as many Silver Groats, Three-pences, Two-pences, and Pence, as the King is Years Old; and as many Shillings, as the Years of his Reign. This Custom is thought to have been brought in by King *Edward III.*

At the End of this Week, comes on a very high Festival, in Memory of our Saviour's Resurrection, called *Easter*. Some are of Opinion

that it was so called from the Word *Offer*, which signifies *to rise*.

The Church begins her Office of Praise and Thanksgiving, with a Hymn of encouraging her Members to call one upon another to keep the Feast.

At Morning Prayer, instead of the Psalm, *O come let us*, &c. these Anthems shall be sung or said. The Words *sung* or *said* every where signify the same, as *Minister* and *People*.

The Word *sung*, relates to a Hymn in Parts; as in *Choir Service*, one side singing one Verse and the other another: And the Word *said* relates only to the *Parochial*.

Tho' this Hymn is not printed alternately, yet it is pointed as the *Psalms* are. It is to be divided then between *Minister* and *People*, there being the same Variety designed here, as in the *Psalms*.

*Christ our Passover is sacrificed for us :  
Therefore let us keep the Feast.*

Answer. *Not with the old Leaven, nor with  
the Leaven of Malice and Wickedness : But with  
the unleavened Bread of Sincerity and Truth.*

*Christ being raised from the Dead dieth no  
more : Death hath no more Dominion over him.*

Answer. *For in that he died, he died unto  
Sin once : But in that he liveth, he liveth unto  
God,*

Like-

*Likewise reckon ye also yourselves to be dead indeed unto Sin: But alive unto God through Jesus Christ our Lord.*

*Answer. Christ is risen from the Dead: And become the first Fruits of them that slept.*

*For since by Man came Death: By Man came also the Resurrection of the Dead.*

*Answer. For as in Adam all die: Even so in Christ shall all be made alive.*

*Glory be to, &c.*

*Answer. As it was, &c.*

To the sacred Festivals of *Easter* and *Whitsuntide*, are eminently join'd two Holidays, which are added and devoted for, and to more than ordinary Rejoicings,

It was a Custom of the Antients to repeat some Part of this Solemnity upon *Low Sunday*, which was so called, because of a lower Degree. This Custom of repeating might be the Occasion of the Repetition Sermons upon that Day at St. *Mary's*. The first that is repeated, is preached at *Christ-Church*, by the Dean, or his Substitute; the second at St. *Peter's* in the *East*, on *Easter-Day* in the Afternoon, there being no University Sermon in the Morning, every College having one in their particular Chapels.

The others are upon the two *Holidays* at St. *Mary's*, unless either of them should happen to fall upon the Feast of St. *Mark*; and then it is taken care of and preached at St. *Mary Magda-*  
len

len College; otherwise those Persons as well as the Repeater are appointed by the Vice-Chancellor.

This *Low Sunday* was likewise called *Dominica in Albis*, i. e. the Sunday of putting off the *Chrisomes* that had been put upon the Children on *Easter Eve*, when they were baptized. This *Chrisome* was a white Vesture or Garment, which was then put on, as a Token of Innocency, and took its Name from the Ointment, with which the Children were anointed, when it was put on. If the Children lived, the Women offered it up, when they were churched, to be produced as *Evidences* against them, if they should afterwards *violate* and *deny* that *Faith*, which they had then professed. But if the Children died, they were then wrapped in it in the Nature of a Shrowd. And from this, the Word *Chrisome* had its Rise in the Weekly Bills of Mortality; and by the Ingenuity of those that made the Report, it was put for Children that die before they are baptized, and so are not capable of Christian Burial.

There having been different Observances of the Feast of St. *Matthias* every fourth Year, let us examine a little what has been said upon it, without any more Ceremony.

The

The Year that we go by, consisting of three Hundred sixty five Days, and about six Hours, these last Hours were reserved and put together every fourth Year, in order to make up what is called the *intercalary Day*; and as this Day was inserted at the latter End of *February*, upon the Account of its retrograde Calculation from the sixth of the *Calends of March*, and reckoned twice then, it was therefore called, *Bissextile*. The Word *Leap* might be added to it, from the *Rubrick in Queen Elizabeth's Common-Prayer Book*. *When the Year of our Lord* (i. e. when the Number of Years from the Birth of *Christ*) *may be divided into four even Parts, then the Sunday Letter leapeth*. We have it again from the great Bible in the Order, *How the rest of the Holy Scripture* (besides the *Psalter*) *is appointed to be read.---When the Years of our Lord may be divided into four even Parts, which is every fourth Year, then the Sunday Letter leapeth*.

Archbishop *Sancroft* was one of the Reviewers, that settled the Celebration of this Feast upon the twenty-fourth for ever. As he excelled in this Kind of Knowledge, he was principally concerned, in revising this *Kalendar*. He was appointed one of the Supervisors of the Press, when the Act of Uniformity pass'd.

What-

Whatever Provision, Order, or Alteration was then made, as well as whatever else is in our *Common-Prayer*, lays a positive Obligation upon all that have engaged themselves to regard it, so as to *execute* whatever is directed; as every Thing there is *allowed* and *confirmed* by *Parliament* and *Convocation*.

However, for all this Rule was thus establish'd, yet were there not wanting some, who out of Inconsideration or Contempt, observed this Day in the *Leap Year* still upon the twenty-fifth; which confused and unwarrantable Practice caused the Archbishop to publish his Injunction or Order, requiring all Parsons, Vicars and Curates to take Notice, that the Feast of St. *Matthias* is to be celebrated (not upon the 25th of *February*, as the common *Almanacks* boldly and erroneously set it, but) upon the 24th of *February* for ever, whether it be *Leap Year* or not; as the *Kalendar* in the *Liturgy*, confirmed by the Act of Uniformity, appoints and enjoins.

*Given at Lambeth House, Feb. 5. A. D. 1683. W. Cant.*

“ What Force this Order might have had  
 “ (had it been legally grounded) during the  
 “ Government of that Archbishop, I shall not  
 “ dispute; says the Author of a *Commentary*  
 “ on the Book of *Common-Prayer*: But, I think,

“ it can have little now, especially if we consider that it is an Order contrary to the Law of the Land, to the Canons of the Church, and the immemorial Practice thereof; to all the Rules of Ecclesiastical Chronology, and even to the very *Kalendar* of the *Liturgy* which it vouches in its Behalf.”

After such a round Paragraph, upon the Archbishop's Order, the Doctor could do no less than examine a little the Truth of this Assertion; for if this fails, says he again, our Archiepiscopal Order must fall to the Ground.

We have thought it advisable to refer to the Examination itself, that every one may judge *wherein the Assertion fails, and how the Order falls to the Ground. What we are to observe here is, that the Vigil or Eve is placed against 23 of the first Column:—That St. Matthias Apost. and M. stands against 24: ---- That the Title of the Month is, February hath 28 Days: That 29 in the first Column, is to be understood only of Leap Year: ---- That there are two first Lessons from Deut. against it, and Mat. vii. and Rom. xii. against them, to be read in the Bissextile according to the Order, How the Rest of the Holy Scripture is appointed to be read.*

Some

Some have thought that these second Lessons were selected, upon their being so full of short Sentences of Advice, so useful for Life.

And to know what Lesson shall be read every Day, look for the Day of the Month in the *Kalendar* following; (The Title of the *Kalendar* in general before *January* is, The *Kalendar* with the Table of Lessons:) And there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer, except only the moveable Feasts, which are not in the *Kalendar*; and the *immoveable* (as this) where there is a Blank left in the Column of Lessons: The proper Lessons for all which Days, are to be found in the Table of proper Lessons.

In, Concerning the Service of the Church, we learn too, that forasmuch as nothing can be so plainly set forth, but Doubts may arise, in the Use and Practice of the same; to appease all such Diversity (if any arise) and, for the Resolution of all Doubts, concerning the Manner how to understand, do, and execute the Things contained in this Book; the Parties that so doubt, or diversly take any Thing, shall alway resort to the Bishop of the Diocese, who by his Discretion shall take Order for the quieting and appeasing of the same; so that the same Order be not contrary to any Thing con-



tained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the Resolution thereof to the Archbishop.

It may from hence be pretty fairly surmised, that it is the Duty of the *Clergy however*, to conform to the Celebration of this Feast upon the 24th, as it is prescribed by Authority, and as the said Authority enjoins him to subscribe in the following Form to the Act of Uniformity, under no less a Penalty, if he does not do it, than Deprivation, *ipso facto*. *I do here declare my unfeigned Assent and Consent, to all and every Thing, contained and prescribed in, and by the Book, intitled, The Book of Common-Prayer: And as he likewise makes this publick Declaration, in the Church, of his future Behaviour, in these Words: I do declare that I will conform to the Liturgy of the Church of England, as it is now by Law established.*

*Rogation Sunday*, or the fifth *Sunday* after *Easter*, bears its Name as being the Head of a Season set apart for more than ordinary Prayers and Supplications unto God. We are told, that the Calamities of a particular Church begun the Usage, but that the *Piety* of the *universal*, thought fit to continue it, as well to deprecate the like Calamities, as also to *implore more instantly* the *spiritual Presence of Christ with his Church, at the same time* when we contemplate his

his bodily Absence, by reason of his Ascension. Suitable to this Purpose, *the Gospel selected for it* treats of the *Nature and Efficacy of Prayer*. Our Saviour being now about to leave his Disciples, he recommends Prayer to be to them as it were the Equivalent of himself; to supply them with all the Consolations of his own Presence; and so to fill up their Joy, that they should want none, tho' he were away. *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your Joy may be full*, i. e. Hitherto, when ye have requested any Thing, it has been by your immediate Addresses to God; or else, you have desired me to pray in your Behalf; but you have not yet addressed yourselves to God through my Mediation: From hence forward, *make use of this Method in your Prayers; beg every Thing for the Sake of Jesus Christ your Lord; and God will be always ready to grant, what you pray for, especially, so far forth, as relates to your completing your eternal Happiness.*

*At that Day, ye shall ask the Father in my Name,*

*Ascension*

*Ascension Day.*

The three *Rogation Days*, i. e. Days of Supplication, which so judiciously precede this Day, and *Whitsunday*, are to be observed, not only to prepare our Minds for the Celebration of them, but also to beseech Almighty God, that the Fruits of the Earth might be blessed, that now cover it.

The Reading of a Gospel, in the Parish Processions or Perambulations at several Places by the Minister, is to admonish the People to give Thanks for their Increase.

Thus in the 19th of Queen *Elizabeth's Injunctions*: “ Provided, that the Curate in  
 “ their said common Perambulations, used  
 “ heretofore, in the Days of Rogations,  
 “ at certain convenient Places, shall admonish the People, to give Thanks to God,  
 “ in the Beholding of God’s Benefits, for the  
 “ Increase and Abundance of his Fruits, upon  
 “ the Face of the Earth. At which Time  
 “ also he shall inculcate these, or such like  
 “ Sentences, *Cursed is he, which translateth the*  
 “ *Bounds and Dolls of his Neighbour*: And  
 “ with the saying of the ciii. *Psalms*, which is  
 “ full of great Devotion, and abounds with  
 “ Variety of curious poetical Images: Or the  
 “ next,

“ next, which begins, as the last began and  
“ ended; and is a noble Description of God’s  
“ Majesty, Power, Wisdom and Goodness.

“ Tho’ all Processions are now abolished,  
“ yet the Circuits of Parishes, which still re-  
“ tain the Name of Processioning, are usefully  
“ continued; and most of them observed upon  
“ this Day, to prevent Incroachments, and to  
“ preserve the Rights of the Extent of them,  
“ by keeping up the Marks of their Bounds.

“ The Church has provided four Homilies  
“ to be used in this Week. The Homily for  
“ this Day exhorts,

“ That the View of the Bounds of the  
“ several Estates and Parishes, should put Men  
“ in Mind of their Neighbours Properties, and  
“ give them an Abhorrence against invading  
“ them.

“ That they should not vindicate their Right  
“ against every little and unwilful Encroach-  
“ ment, to the Breach of Christian Charity.

“ That they ought carefully to take Notice  
“ of Boundaries, that they may hinder vexa-  
“ tious Suits, and vindicate the Right of the  
“ Owner.

“ That they should take Notice of, and  
“ hinder the Mischiefs, which arise from bad  
“ Ways.

“ That

“ That when the Fruits of the Earth are  
 “ gathered in, they should be kind to the  
 “ Poor, in handsome Largeſſes, and ſuffer them  
 “ to glean the ſcattered Corn.”

*Whitſunday, or the Feaſt of Pentecoſt.*

The Solemnity of the Chriſtian *Pentecoſt*, is kept in Honour of the Goſpel, as the *Jewiſh* was out of regard to the Law. It was celebrated by them, fifty Days after the Paſſover, purſuant to God’s Command, *Lev. xxiii.*

It is likewiſe called, *the Day of firſt Fruits*; for on this Day they offered them in the Temple. It is moreover termed, *the Day of the Harveſt*; for that they began then about to cut their Corn.

This Day, amongſt us, is that of the Deſcent of the Holy Ghoſt upon the Apoſtles. It was called *Whitſunday*, partly becauſe of the Diffuſions of Light, that were then ſhed upon them; partly for the white Garments that were put upon thoſe that were not baptized before, but were *now initiated* into the Church; and partly, becauſe our Anceſtors upon this Day gave the Milk, *i. e.* the White of their Kine to the Poor.

*Trinity Sunday* is the Octave of *Whitſunday*, celebrated by the Church for the Myſtery of

the Blessed Trinity, *one God*, in *three distinct Persons*, the *Father*, *Son*, and *Holy Ghost*, in Opposition to the *Arians*, and such like Hereticks, who blasphemed the same.

It is a sacred Injunction of the Founder of *Corpus-Christi College* upon his Society, who always celebrate this Day upon the Thursday in *Trinity Week*; to make Confession of the Holy and undivided Trinity, by repeating this *Sunday Collect* twice every Day, *throughout the Year*.

After the aforesaid Collects, as well at Morning as Evening Prayer, in Choirs or Places where they sing,

*Here followeth the Anthem.*

Altho' the Time for singing is fixed *here*, yet in most *Places* where they *sing*, is the *Psalms* sung at Evening Service, after the *second Lesson*, for all there is a Hymn appointed then.

*Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

*Here followeth the Litany, or general Supplication; to be sung or said after Morning Prayer; upon Sundays, Wednesdays and Fridays, and at other times, when it shall be commanded by the Ordinary.*

If we take Notice of these Directions, and of one or two more upon some *other Occasions*,

we shall plainly perceive by *them*, and by the Lord's Prayer being so *often* ordered, with such Provisions besides for the Royal Family, that the *Litany* and *Communion Service* were made *two* distinct ones, and that all the *three* Services were designed to be performed at three *different* Times.

At *Winchester* College, one of the Fellows reads the Communion Service by itself, upon all Holidays, at Eleven of the Clock, before their Sermons.

Prayers and Thanksgiving upon several Occasions, to be used before the two final Prayers of the *Litany*; or of *Morning* or *Evening* Prayer.

Collects to be said after the *Offertory*, when there is no Communion, every such Day, one or more; and the same may be said also as often as Occasion shall serve, after the Collects, either of *Morning* or *Evening* Prayer, *Communion* or *Litany*, by the Discretion of the Minister.

In the old Books, before the Communion.

*After Morning* Prayer, the People being called together by the Ringing of a Bell, and assembled in the Church, the *English Litany* shall be said, after the *accustomed* Manner.

It is said, that at *Worcester* Cathedral, the *Litany* is made a distinct Service there still.

At

At *Merton* College their great Bell rings out every Friday Morning between Ten and Eleven of the Clock for half an Hour; after which they have the *Litany* by itself, upon account of their Founder's being drowned (as they say) about that Time, and upon that Day of the Week, in the River *Medway*, as he was going to *Rocheſter*, there being then no Bridge there.

At *Chriſt-Church* they have a little Bell that rings upon *Wedneſdays* and *Fridays* as ſoon as the *Te Deum* is over, to give Notice to thoſe that had been at early Prayers, to come and join with them in the *Litany*.

And ſo was it not long ago at *Maudlin* College; but *now thoſe* who had been at early Prayers come *very properly* at the *very Beginning* of the *Choir Service*.

It begins the Service with the Organ at *St. Mary's* every Term. It is performed every Saturday Morning there too, for the determining Bachelors during the whole *Lent*.

It is uſed every Year in the ſame Place too upon *Scholastica* the Virgin, Siſter to *St. Benediſt*, and the fiſt that ſelected the *Nuns* into Companies and preſcribed them Rules.

The Quarrel that *occationed it to be uſed upon this Day*, (*viz. Feb. the 10th*) was betwixt *Walter Springhouſe*, *Roger Cheſterfield*, and other Scholars; *John Beresford*, *Richard Forreſter*,



refter, Robert Lardiner, John Croydon, Vintner, and other Townsmen, about their Measure. As soon as the *Litany* is over, the Mayor, Aldermen, Bailiffs and Burgesſes, to the Number of the ſlain (*viz.* ſixty three) make each of them an Offering of a Silver Penny, to the two Proctors at the High Altar:

It likewise begins the Service at St. *Bride's*, on Wedneſday in *Eaſter Week*, before the Hoſpital Sermon.

The *ſame Words* being applied in theſe Prayers or Supplications, for *ſome Space*, to *ſeveral important Matters*, cauſes it to be a more *vehe- ment, fervent, earneſt Form of Supplication*, than any other in the whole Book. Its being ſtop'd by Comma's and Semicolons; and all the Supplications filled up and compleated by the People; the Miniſter keeps up his Voice thro' the whole Service. Since it has been judged moſt convenient for theſe ſeveral Services to be now performed all at once, there ſeems to be the more Occaſion for the Intervention of *Pſalmody*, not only by Way of a tranſitionary Relief, but as it adds too to the Glory and Worſhip of the Almighty, when the Congregation ſo often unite in ſetting forth his Praises in ſo delightſom and full a Manner.

In Choir Service, whiſt the Chaplains are going down to the *Litany Deſk*, in moſt Places they

they have a short *Voluntary*; it has been therefore looked upon as somewhat singular, to see, in one of our *greatest Churches* of all, two Persons going down there, *as soon as the Creed is over*, in order *only to perform Part of this Service*: Whereas if they had but this Intervention of a *Voluntary*, it would not only make it seem to be a more distinct Service, and afford the Congregation a little Respite, but the *officiating Person might himself too most properly finish the Service there*.

It may be noted further here, that in one great Church or Chapel Lay-men are seen to go down and perform this Service. The Indecency of which Custom is very particularly taken Notice of by the Reverend Dr. *Bennet*, in his *Paraphrase with Annotations upon the Common-Prayer*, Page 94. l. 13.

“ I think myself oblig’d to take Notice of  
 “ a most scandalous Practice, which prevails  
 “ in many such Congregations, as ought to  
 “ be fit Precedents for the whole Kingdom  
 “ to follow. It is this, that Lay-men, and  
 “ very often young Boys of eighteen or nine-  
 “ teen Years of Age, are not only permitted,  
 “ but oblig’d, publickly to perform this Of-  
 “ fice, which is one of the most solemn Parts  
 “ of our divine Service, even tho’ many Priests  
 “ and Deacons are at the same Time present.

“ Those

“ Those Persons upon whom it must be  
 “ charg’d, and in whose Power it is to rectify  
 “ it, cannot but know, that this Practice is  
 “ illegal, as well as abominable in itself, and  
 “ a flat Contradiction to all primitive Order.  
 “ And one would think, when the Nation  
 “ swarms with such, as ridicule, oppose and  
 “ deny the Distinction of Clergy and Laity;  
 “ those who possess some of the largest and  
 “ most honourable Preferments in the Church,  
 “ should be asham’d to betray her into the  
 “ Hands of her profess’d Enemies, and to put  
 “ Arguments into their Mouths, and declare  
 “ by their Actions, that they think any Lay-  
 “ man whatsoever as truly authoriz’d to mi-  
 “ nister in Holy Things, as those who are  
 “ regularly ordain’d.

“ Besides, with what Face can those Per-  
 “ sons blame the Dissenting Teachers, for of-  
 “ ficiating without Episcopal Ordination, when  
 “ they themselves do not only allow of but  
 “ require the same Thing ?”

*Prayers and Thanksgivings upon several Occa-  
sions, &c.*

These occasional Prayers and Thanksgivings  
 are only to be made use of when we are ge-  
 nerally distress’d upon Emergencies, not, as some  
 have desir’d, when *they* thought them requisite,  
 but when there is a *grievous Necessity*.

It

It was not long ago, since *some* of the People, in a certain Parish, desir'd the Prayer for *Rain*, to fill their Parish Pond, when all their Neighbours round about them wanted *fair Weather*.

In the *Ember-weeks*, to be said *every Day*, for those that are to be admitted into Holy Orders.

The Prayers here may have been appointed, from our Saviour Christ's Institution, *Mat. ix.*

We there find him *mov'd with Compassion on the Multitude, because they fainted, and were scatter'd abroad as Sheep having no Shepherd.*

*Then saith he unto his Disciples, The Harvest truly is plenteous, but the Labourers are few. Pray ye therefore the Lord of the Harvest, that he will send forth Labourers into his Harvest.*

This was done just before he proceeded, in the Beginning of the next Chapter, to the Ordination of the Twelve. *And when he had called unto him, his twelve Disciples, he gave them Power, and sent them forth, and commanded them, saying, &c.*

The first Prayer is thought to be most properly used, on the *Monday* and *so on*, as it is, for the Ordainers and Ordained; to guide the Minds of the Bishops and their assisting Pastors, that they may with Wisdom and Fidelity, make Choice of Persons, well qualified by their Learning and Piety, to be admitted into the Offices

of the Ministry. The *other* is *used toward the latter End of the Week*, to beseech God to afford the Grace of his Holy Spirit to all those who have been made Choice of, and who are to be admitted to the Office of a Priest, or the Administration of a Deacon.

*Ember-Days*, i. e. set Times, Days returning every *Wednesday, Friday, and Saturday*; after the first *Sunday in Lent*; the same after *Whit-funday*; the same after *Sept. 14.* and the same after *Dec. 13.* every Season of the Year, in a certain Course of Abstinence and Fasting.

*Paul and Barnabas* were separated to their high and difficult Charge by Prayer and Fasting:

*As certain of the Church ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the Work whereunto I have called them.*

*And when they had fasted and prayed, and laid their Hands on them, they sent them away;* Acts xiii. 2, 3.

*A Prayer for the High Court of Parliament, to be read during their Session.*—This Prayer was compos'd at the last Review; and it is said by Dr. Brabourn.

If the Houses adjourn themselves for a Fort-night or a longer Time, it is still the *same Session*: But if they are prorogu'd for a less Time; it is not reckoned a *Part* of it, they not being

then impowered to do Business, as upon Adjournments they are.

*A Collect or Prayer for all Conditions of Men, to be used at such Times, when the Litany is not appointed to be said.* This Prayer was made at the last Review too, and supposed to be drawn up by Bishop Gunning.

*A Prayer that may be said after any of the former.*

This Prayer is placed wrong, and was so placed by the Ignorance or Carelessness of the Printers at the Review just after the Restoration. It stands in the seal'd Books, which by the Act of Uniformity, are ordered to be kept in all Cathedral or Collegiate Churches; in the respective Courts of Westminster, and in the Tower of London, before the Prayer for the Parliament; and notwithstanding the Commissioners made them print a new Leaf, yet it has continued here ever since: And here it is likelier now to stand than ever; since these Presses are under no Manner of Reserve, either for Correctness or Price.

The New Moons, the same with the Prime, or Golden Number, which fall in each Year of the Cycle, are not set down now, according to the Day of each Month, in any of the large Common-Prayers. Neither are the Calends, Nones and Ides put down in the fourth Column,

L

which

which was the Method of Computation used by the old *Romans* and primitive Christians, instead of the Days of the Month, and still useful to such who read either Ecclesiastical or Profane History.

In the Office of *Baptism*, at the End of one of the Collects, there is a whole Word left out.

For the fourth *Sunday* after *Easter*, after the Collect it is thus; 1 St. *James* i. 17.

In the sixty-eighth *Psalms*, ver. 4. there is *yea* instead of *JAH*, for *JEHOVAH*; but that Mistake must be own'd to be of longer Date.

In the third Verse of the Hundred and tenth *Psalms*, there seems to be another Mistake. *In the Day of thy Power shall the People offer thee free-will Offerings with an Holy Worship: The Dew of thy Birth is of the Womb of the Morning.*

“ For at that Time, when thy Power shall  
 “ display itself, and the Apostolical Forces,  
 “ ready for their Mission, shall march out to  
 “ subdue the World to thy Scepter, the several  
 “ Nations shall readily submit themselves to  
 “ thy Jurisdiction and sacred Laws: This  
 “ Inauguration of thine being attended with as  
 “ many Votaries and Subjects as there are  
 “ Drops

“ Drops of Dew in a Morning upon the Grass.”  
*Nicbolls's Paraphrase upon the Psalms.*

“ That in the Day of the *Messiah's* Power  
 “ the People should not be frightened to Obe-  
 “ dience with Thunder-claps and Earth-quakes  
 “ (as at Mount *Sinai*) but should come and  
 “ yield themselves as a free-will Offering unto  
 “ him; and yet their Number be as great as  
 “ the Drops of the Dew which distil in the  
 “ Morning.” *Stillingfleet's Origines Sacræ*, Book  
 II. Chap. 7. Page 141.

By these Comments should not the latter  
 Part of the Verse rather run thus? *The Birth*  
*of thy Womb, is as the Dew of the Morning.*

The proper *Psalms* for the Morning Service  
 for *Good-Friday*, instead of the 40th is the  
 60th, &c.

And if the Archbishop and the Bishop of  
*London* had not lately interposed and taken some  
 care about these Affairs, we should in a very  
 little Time have been forced to have had Re-  
 course to the *Scotch* Editions. An *Oxford* one  
 was formerly very valuable, and might no  
 doubt be so again, if the Delegates of the Press  
 would but resume their Power of appointing  
 Correctors of it.

#### *A general Thanksgiving.*

This is said to be composed by Bishop *Saun-  
 derfon*. Tho' the particular Clause in this is



only ordered to be said, when any that have been prayed for, desire to return Praise; yet *has it been used for Women that come to be Churched, beside the Thanksgiving after Child-Birth.*

*A Prayer of St. Chrysostom.*

This Prayer, as it is put up by the Minister for the People, is usually read with a different, *i. e.* a lower Voice than the rest: As is the Address, or the humble Access to the Holy Communion.---*We do not presume, &c.*

*The Order for the Administration of the Lord's Supper, or Holy Communion.*

As we have already seen, that the Morning and Evening Services, were agreeable to Divine Canons in the Delivery of God's own Law; so has our Church ordered every Lord's-Day, to be celebrated with *more* Services, from the *same* Law, than any of those ordinary Days.

*And on the Sabbath Day, two Lambs of the first Year without Spot, and two tenth Deales of Flour for a Meat-Offering, mingled with Oil, and the Drink-Offering thereof.*

In Choirs this Service is performed at the Communion Table after the playing of a *Voluntary*, or the singing of the *Trisagium*, *i. e.* the *Holy, Holy, Holy, Lord God of Hosts! Heaven and Earth are full of thy Glory. --- Glory be to thee, O Lord most High.*

In

In Parish Churches it is said at the Communion Table too, where it can conveniently be there said, after the Singing of a Psalm.

*So many as intend to be Partakers of the Holy Communion, shall signify their Names to the Curate at least some Time the Day before.*

If this was any ways executed, the Minister would not only know how to place upon the Table so much Bread and Wine as he should think sufficient, but it would likewise prevent some open and notorious evil Livers from communicating, before the Congregation were satisfied of their Repentance: As it might also the Coming of some *Persons*, from other Churches. There was not long ago in *Hants*, a Quack Doctor and Surgeon, who was frequently known to thrust himself into some neighbouring Church or other, that never went to his own, nor indeed, any where else; tho' the *Canon* expressly says, That *none* shall come from another Church, and that the Church-wardens shall assist the Minister, in making a Discovery of such Persons, *Canon* 28.

*The Table at the Communion Time having a fair white Linen Cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said.*

By

By *Canon 82*, The Table is to be covered in Time of divine Service with a Carpet of Silk, or other decent Stuff; and with a fair Linen Cloth, at the Time of the Ministration of the Holy Sacrament.

This *fair white Linen Cloth* upon the Communion-Table is called *Palla Altaris*: As the *fair Linen Cloth* that covers the Elements when all have communicated, is called the *Corporal* or *Corporis Palla*.

And the Priest *standing* at the North Side of the Table shall *say the Lord's Prayer with the Collect following*, the People kneeling.

When we were upon the *Rubrick* before the first Lord's Prayer, we took Notice that there was such a general Order there, that it might be imagined that there would be no Occasion for any further Directions about that: But amongst the several that we meet with afterwards, this now before us is one, and which we promised then to say something of, when we came to the Service itself.

*And the Priest standing at the North Side of the Table.*--- For all this plain Direction, how often do we see in some of the greatest Churches, nay in some of our Choirs, nay in some Cathedral Churches, the *officiating Person, kneeling here*, at the *Collects* for the *King*,  
and

and at the *Prayer for the Church militant* here on Earth ?

— *Shall say the Lord's Prayer with the Collect following, the People kneeling.*

From hence we here observe, that the Minister may be supposed to *say the Lord's Prayer, Amen, and all, by himself* (the *Amen* not being differently printed) *with the Collect following.*

*Then shall the Priest turning to the People, rehearse distinctly, i. e. clearly, plainly (or perhaps with something of a Pause between them) all the ten Commandments.*

*Then shall follow one of these two Collects for the King, the Priest standing as before, and saying, Let us pray.*

From — *standing as before* — some read the Collect *standing*, as they *rehearsed* the Commandments. But if that was designed, there would nothing have been said here. *Standing as before*, refers to the Priest standing at the North Side of the Table, *before* he is ordered to turn to the People. When the Commandments are read by him, he directs himself to the *People*; when he comes to the Collect, he directs to the *Almighty* by Prayer.

*After the Collect for the Day, the Priest shall read the Epistle, saying — The Epistle, or if the Word, for, is before it, then saying, The Portion of Scripture appointed for the Epistle is*  
written

*written in the --- Chap. of --- beginning at the --- Verse. And the Epistle ended, he shall say, Here endeth the Epistle; or, the Portion of, &c.*

What may occasion some People's still saying after it, *Glory be to thee, O Lord, &c. Thanks be given to God*, was its being ordered so in King *Edward's* Time.

*Then shall he read the Gospel (the People all standing up) saying, The Holy Gospel is written, &c. And the Gospel ended, shall be sung or said the Creed following, the People still standing as before, without saying any Thing, after the Gospel is ended, as there is after the Epistle; the Gospel being supposed to be continued on, in the Creed.*

*Then shall the Curate declare unto the People what Holidays, or Fasting-Days are in the Week following to be observed, i. e. lest the People should be for observing such Days as were abrogated by Law.*

Some *Holidays* are retained in our *Kalendar* dedicated to Persons of Sanctity, as Days for Payment of Rent; or were remarkable in the Course of the Law, or adapted to some other secular Account; but without any Regard of being kept holy by the Church.

By the *Fasting-Days* here, are chiefly meant those in the Table of the Vigils or Fasts and Days of Abstinence. Not but that Govern-

ment-Fasts and Thanksgivings are to be given Notice of here; but not by *reading* the *Proclamation*, but the Minister says, *By a Proclamation sent by the Bishop, as enjoined by the King and Council, I give Notice, &c.*

*And then also (if Occasion be) shall Notice be given of the Communion.*

The Author of *A Rational Illustration of the Book of Common-Prayer* is of Opinion, that it was the Intent of the Revisers, that when there was nothing in the Sermon itself preparatory to the Communion, both this and the other *Rubrick* should be complied with, *viz.* by giving Notice in this Place, that there will be a Communion on such a Day, and *then reading the Exhortation, after Sermon is ended:* See Chap. 6. Sect. 8 P. 282.

If the Minister, that is to *officiate the next Sunday*, be *there to read the Exhortation after Sermon is ended*, there is very little Occasion of Notice being given *here*.

If *Occasion be*, rather signifies, that the Curate that officiates then, may be only a Deacon, or that it may be a Stranger, that is *not* to administer the Sacrament the next Sunday; and then it is most proper to have Notice of the Communion given here, and the Banns of Matrimony published, and Briefs, Citations and Excommunications read.

The Banns of Matrimony are not to be denied now, but the right Time is, when the Persons are marrying.

It looks very likely, that *whatever* is ordered *here*, was designed to be done *only upon Sundays*.

The Obligation for the reading a *whole Brief* cannot well be supposed. The Congregation must needs be excited to a much higher Degree of Charity, than ordinary, to have those Paragraphs read to them, that respect *Quakers*, or separate Congregations, or by hearing a Parcel of Justices and Commissioners Names, that are perhaps dead or else removed! The Sum with the particular Circumstances of any Brief, is as much as can be, fairly, required.

*And nothing shall be proclaimed or published in the Church, during the Time of divine Service, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the Place.*

The Use that some would make of this is, that the King or Bishop of the Diocese may add or alter. No; the Word *enjoined*, only respects Proclamations, or other *such* Notices; as the Alteration of the Names of the King, Queen, or Royal Progeny; and hath no Relation to the Service; it being *unlawful* to make any other *Alteration*, but by the whole Convocation  
on

on and Parliament, as it is ordered in the Act of Uniformity.

*Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his Discretion, i. e. when there is no Communion, he may think it convenient to say the first, second, third, fourth or eleventh, of these Sentences.*

*When there is a Communion, whilst as many of these Sentences are reading as will suffice for the Alms and Oblations to be collected, the Deacons, Church-wardens or other fit Persons appointed for that Purpose, shall receive the Alms for the Poor and other Devotions of the People.*

*Other Devotions of the People, being mentioned after Alms for the Poor, and Alms or Oblations in the following Prayer; and the Sentences from the sixth to the ninth respecting only the Maintenance of Ministers, and which are therefore omitted in all Chapels and Collegiate Churches, it should seem that there was a Collection designed for the Use of the Minister, especially where the stated Incomes are not a competent Maintenance.*

*St. Paul prescribes, and the antient Church used to have Collections every Sunday; however no Church should fail of a Collection every*



Sacrament Day, be there never so little collected.

— *And reverently bring it to the Priest, who shall humbly present and place it upon the Table, i. e. he shall appropriate it to holy Uses: As whoever gave any Lands or Endowments to the Service of God, the Tender of it was made upon the Altar by the Donor, on his Knees.*

*And when there is a Communion, the Priest shall then place upon the Table, so much Bread and Wine as he shall think sufficient. The Order for their being covered is, after all have communicated.*

*At the Time of the Celebration of the Communion, the Communicants being conveniently plac'd for receiving of the Holy Sacrament, the Priest shall say this Exhortation.*

Whilst this Exhortation is reading, in most Places, the People continue kneeling, notwithstanding that they have a particular Instruction so to do, at the End of what follows it. — *And make your humble Confession to Almighty God, meekly kneeling upon your Knees.*

*Then shall the Priest, kneeling down at the Lord's Table, and addressing himself (after Silence kept for a Space) with a submissive Voice to the Throne of Grace, say, in the Name of all them that shall receive the Communion, this Prayer following.*  
When

*When the Priest standing before the Table has so ordered the Bread and Wine, that he may with the more Readiness and Decency break the Bread before the People, and taking the Cup into his Hands, he shall say the Prayer of Consecration, as followeth.*

The Word *say*, is the same with *standing*, unless it is otherwise expressly ordered: As in the Office of Baptism; *Then shall the Priest say*, Let us pray: *After the two Collects*, then shall the People *stand up* — so that *he stood*. After the Child is received into the Church, *Then shall be said*, -- *all kneeling* -- after which -- *Then shall the Priest say*. -- But then it comes afterwards, *Then all standing up*; so that *Priest and People kneel*, for all the Word, *say*.

In the Old *Common-Prayer Book* printed at the Restoration, it is thus, *Then the Priest standing up shall say*. *Standing* is a more proper Posture, as well as a more commodious one, than *Kneeling*, at the Consecration of the Elements; the Consecration of them being always esteemed an Act of Authority.

<sup>a</sup> *Here the Priest is to take the Paten into his Hands*; <sup>b</sup> *And here to break the Bread*; <sup>c</sup> *And here to lay his Hand upon all the Bread*, i. e. He shall take the Paten into his Left-hand, and then break the Bread there; and then only lay  
his

his Hand upon the Bread, in any other Paten. The *same* he is to do by the *Cup*, holding it in his Left-hand, and not setting it down, till the End of the Prayer.

*Then shall the Minister first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons, in like Manner, i. e. that they may help the chief Minister. Such communicate within the Rails.*

*Then shall the Priest say the Lord's Prayer, the People repeating after him (instead of with him) every Petition. After shall be said as followeth.*

Tho' the Prayer of Oblation, by the first Book of *Edward VI.* was placed after the Prayer of Consecration, and not as it is now after the Participation; yet for the most Part does it take Place of the other, notwithstanding that the *last*, as a Sacrifice of Praise and Thanksgiving, is more full of Acknowledgments, for the Benefits just receiv'd, and therefore more proper to be *oftner* used than the *other*.

*Then shall be said or sung ---*

It is highly noble, that *all* the devout Communicants should after so spiritual a Feast pour out their Souls in *joint* Praises to God, and  
with

*with the Minister unite their Voices in this divine Hymn of, Glory be to God on high, &c.*

*Then the Priest, after a Collect or two (or Bishop, if he be present) shall let them depart with this Blessing.*

The first of these Collects, is to help our Infirmities, and to direct our Ways towards everlasting Salvation: The Second is for the Protection and Preservation of our Souls and Bodies: The next is a Supplication for bringing forth the Fruit of a good Life: The fourth is for God's preventing Grace: The fifth, for the Forgiveness of our Infirmities and Imperfections: And the last, for God's Acceptance of our Prayers.

*And the same may be said also, as often as Occasion shall serve.*

As it is therefore left to the Discretion of the Minister to read some of these Collects after Morning or Evening Prayer, it is highly fitting, that one or two of them, that were not used in the Morning, should be *read* upon a *Sunday Evening*; especially, if there be no Sermon.

And note, That every Parishioner shall communicate at the least three Times in the Year, of which Easter to be one.

There are some that look upon this no further, than that they are not required to communicate oftner; and because of the Nearness

of *Whitsuntide* to *Easter*, and *Easter* being always one of them, they do not, from that Time, communicate any more, till about the Feast of *St. Michael*.

The Church ordering every Parishioner to communicate *at least three Times* in the Year, is far from requiring them not to communicate oftner; and wherever the Sacrament is not celebrated upon *Whitsunday*, there the Parish do not enough consider, that they should never fail of having one upon that *Highb-Day*; and that it is very proper too, that they should not be without one, when all the Fruits of the Earth *have been gathered in*.

*And yearly at Easter every Parishioner shall reckon with the Parson, Vicar or Curate, and pay all Ecclesiastical Duties. What these accustomed Dues are, is Matter of Dispute.*

Bishop *Stillingfleet* supposes them to be a Composition for personal Tithes: But Bishop *Gibson's* Opinion is, that they were partly a Composition for the Holy Loaf, which the Holy Communicants were to bring and offer.

*After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable Uses, as the Minister and Church-wardens shall think fit; wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

The

The *Scotch* Liturgy says, that

*That which was offered shall be divided in the Presence of the Presbyter and Church-wardens, whereof one Part shall be to the Use of the Presbyter, to provide him Books of Holy Divinity; the other shall be faithfully kept and employ'd on some pious and charitable Uses, for the decent Furnishing of the Church, or the publick Relief of the Poor.*

Notwithstanding the Word *pious*, as well as *charitable*, yet the common Way is now, for the Minister and Church-wardens to dispose of the Charity-Money to any poor Persons, that are not entred upon their Parish Books.

There are yet still *some* Places where it is *otherwise* disposed of.

It is said, that some Colleges in *Cambridge*, give their Communion-Money to their Charity Schools, besides Subscriptions.

That at *Nantwycb*, there are forty Boys taught, who are made to wear blue Caps, that their Behaviour may be more remarkable; and that the Minister has also set up another School, for thirty Girls, and supports it by the *Offertory*.

At *Beconsfield* we reserve the greatest Part of the Alms every Communion, not only in Order to put out such Children to School, as, very likely, but for that, would never have been there; but to make it likewise a *sure* and

*constant Fund for the Support and Comfort of all such, as shall at any Time be found to be under any Manner of Distress.*

And tho' some of the antient People were outrageously concern'd for some Time, to be so arbitrarily deprived of Part of their Income; yet as soon as they began to *feel*, that their *Friends and Relations* were by *this Means* very *seasonably* as well as *very extraordinarily* relieved; and that the *same Assistance* would as *certainly reach them, whenever they should have the same Occasion for it*; why then, indeed, they began too to be pretty well satisfied, that the Alteration had been made for the good of them all.

*The Ministration of publick Baptism of Infants.*

Baptism is to be administred upon *Sundays* and other *Holidays*, when the most Number of People come together, as well that the Congregation there present may testify the receiving of them that be newly baptized into the Number of Christ's Church; as also because in the Baptism of Infants, every Man present may be put in Remembrance of his own Profession made to God in his Baptism. Nevertheless (if Necessity so require) Children may be baptized upon any other Day.

In

In the very early Times of Christianity, whilst the Faithful were under a State of Persecution, there was no settled Place of Administring the Rite of Baptism. It was then performed in Rivers, Springs and Fountains, which occasioned that which contains the Water to be called a Font. It is commonly placed by the Door, or Entrance into the Church, to signify that by that we are admitted into the Congregation of Christ's Flock.

And Note, *That there shall be for every Male Child to be baptized, two God-fathers and one God-mother; and for every Female, one God-father and two God-mothers.*

By the *Canon 29.* no Parent is admitted to answer as God-father for his own Child. Parents of Children are already engaged under such strict Bonds by Nature and Religion to take Care of their Childrens Education, that the Church does not think that she can lay them under greater.

It very often happens, that Children are baptized at home, by some lawful Minister that can be procured; the Minister therefore *always asks, Whether the Child has been already baptized, or no?*

If they answer, *No, Then shall the Priest proceed. ---*



*Then shall the Priest say, Let us pray. Tho' the People kneel down here, yet the Priest continues standing.*

*Then shall the People stand up, and the Priest shall say.*

Before the two very same Prayers, in the Office of Baptism for those of riper Years, we read— *And here all the Congregation shall kneel.*

*And then shall the People stand up —*

Tho' there is *no Direction for the People to kneel any more, till Priest and People do so, after the Child is grafted into the Body of Christ's Church; yet how often is it seen, that they all kneel at the Thanksgiving after the Exhortation, in which they were designed to express the Elevation of their Souls, in their lifting them up unto the Lord?*

The late Reverend Author of the *Paraphrase with Annotations on the Common Prayer, Page 203.* intreats his Brethren, to make a small Pause, at the End of the Answers, that the Congregation may have sufficient Time, to *kneel down and direct their Minds to God, and be ready to join in the following excellent Prayers, tho' one of them is a consecratory one.*

*When the Minister has taken the Child into his Hands, if it is a Boy, he says to the Godfathers; if a Girl, to the Godmothers, Name this Child.*

There

There are some that sprinkle Water upon the Child, at the Name of *each* Person of the ever blessed Trinity, the more *fully* to express that sacred Mystery.

*The Ministration of private Baptism of Children in Houses.*

*The Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer, than the first or second Sunday next after their Birth, or other Holiday falling between, unless upon a great and reasonable Cause, to be approved by the Curate. For this we have the Practice of Zacharias, and others — And it came to pass that on the eighth Day they came to circumcise the Child, St. Luke Chap. i.*

The Ministrations of private Baptism *are not complied with without great Cause and Necessity;* but when Need shall compel them to have it so done, *Let the Minister of the Parish, or in his Absence any other lawful Minister, with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects (the Consecratory Prayer for dedicating the Water to this sacramental Use should be always one) appointed to be said before, in the Form of publick Baptism, as the Time and present Exigence will suffer.*

Water

Water once bleſs'd in ſo ſolemn a Manner, and uſed to ſo ſacred a Purpoſe, ſhould be taken care of by the Miniſter, *how it is diſpoſed of.*—

*If the Child do afterwards live, it is expedient that it be brought into the Church, to the Intent that if the Miniſter of the ſame Pariſh did himſelf baptize that Child, the Congregation may be certified, that he did ſo— In which Caſe he ſays, as he would do, if the Child was baptized by any other Miniſter, I certify you that in this Caſe all is well done, &c. I certify you that according to the due and preſcribed Order of the Church, at ſuch a Time, and at ſuch a Place, before divers Witneſſes, I baptized this Child; who being born in original Sin, and in the Wrath of God, is now by the Laver of Regeneration in Baptiſm received into the Number of the Children of God; and ſo on to the End of the Office.*

After the Miniſter has read the brief Exhortation upon the Words of the Goſpel, the People are apt to kneel down at the Lord's Prayer; but neither Prieſt or People are to do ſo, till they are to give Thanks unto Almighty God for theſe Benefits, and with *one Accord make their Prayers* unto him, that the Child may lead the reſt of his Life according to this Beginning.

After

After which yielding of Thanks and Prayers to God, — *all standing up*, The Minister shall, &c.

As there is no *Addition* printed here to the Exhortation, it is easy to *turn to it* in publick Baptism.

*The Ministration of Baptism, to such as are of riper Years, and able to answer for themselves* — This Office was thought to be composed by Dr. George Griffith, Bishop of St. Asaph. “ In 1662. in a Convocation of the Clergy then held, he concurred effectually, in drawing up the Act of Uniformity, and making certain Alterations in the *Common Prayer* then set out.” *Athenæ Oxonienses*, Vol. II. Page 271.

This is an Office, that is so seldom used, that whenever it is, more than ordinary Care is commonly taken about it. The Persons are before-hand examined, whether they be sufficiently instructed, in the Principles of the Christian Religion, and able to answer for themselves, when they take this great Charge upon them.

All *Sureties* are equally oblig'd to be *thus* qualified, who take upon themselves the Trust of answering for *others*; as *these* are required to be, when they come to answer for themselves.

The

The Gospel is the Discourse our Saviour had with *Nicodemus*, touching the Necessity of Baptism, and which is followed by an admirable Exhortation of the same Nature, taken out of several Parts of Scripture.

It would be very *useful*, for *all Persons*, to read this Ministration *carefully* over, *before* they come to be confirm'd.

*A CATECHISM, that is to say, an Instruction to be learned of every Person, before he be brought to be confirm'd by the Bishop.*

Since Children, in their Baptism, by their spiritual Parents, engage to renounce the Devil, and all his Works, to believe in God and to serve him, it is fit that they be taught so soon as they are able to learn, what a solemn Vow, Promise and Profession they have made.

Accordingly, after the Offices appointed for Baptism, follows this *Catechism*, which is an Instruction first taught and instil'd into a Person, and then repeated upon Examination, which Sort of Examination we frequently meet with in Holy Writ.

*Are ye able*, says our Saviour to *James* and *John*, Mat. xx. *to drink of the Cup that I shall drink of, and to be baptized with the Baptism that I am baptized with?*

*They say unto him, We are able*, i. e. we can with Courage undergo Affliction and Persecution.

And in *St. John*, we find him questioning *Martha*, much after the same Manner — *Believest thou this; or, dost thou believe this? She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the World.*

And in the *Acts* of the Apostles, *If thou believest*, says *Philip* to the *Eunuch*, *with all thine Heart*, thou mayst be baptized.

*And he answered and said, I believe that Jesus Christ is the Son of God*, i. e. I believe the Prophecies of the *Messiah* to be fulfilled in *Christ*, and consequently that he is the Son of God.

There are some Ministers who choose to examine the Youth sent to them, out of the Pulpit; for tho' the Time and Labour which is spent about Preaching, is much more profitably bestowed in *catechising*; yet the adult Part of the Congregation, especially the more zealous and precise Part of it, who cannot but own that they receive the greatest Benefit from it, are found not to attend so constantly, when this Duty is perform'd only from the Reading-Pew.

*The Curate of every Parish shall diligently upon Sundays and Holidays, after the second Lesson, at Evening Prayer, openly instruct and examine so many Children of his Parish sent unto him, as he shall think convenient.*

This Order does not oblige Ministers to catechise every *Sunday* or *Holiday*; but only as often as need requires, according to the Number of Children *sent*. In Parishes where the Inhabitants are very numerous, they may catechise often; otherwise the Time of *Lent* may be sufficient, in Imitation of the primitive Church, which had their solemn Catechisings during that Season.

There are several Houses in the Country, beside Hamlets, that are a great Distance from the Church. If Children were to be catechised every *Sunday*, and the *Catechism* explained to them as required, those that live so remote from the Church, could not spare Time, especially in the Winter, from their daily Business; but would easily be induced to excuse themselves from attending at so long a Service.

This Duty is performed in the Midst of divine Service, that the Presence of Masters and Parents might be an Encouragement to their Servants and Children, to a diligent Performance of their Duty therein.

*The Order of Confirmation, or laying on of Hands upon those that are baptized, and come to Years of Discretion.*

This solemn Rite is called *Confirmation*, from the happy Effects it has in the strengthening and establishing us in our most holy Faith; which  
Faith

Faith we are to be able to give an Account of, before we are admitted to this Solemnity. All Sureties therefore should take care that the Persons they are engaged for, should be instructed in the Nature of their baptismal Covenant, in order to be released from the Securities they had given.

“ This *Confirmation* is a Divine and Apostolical Institution; it is a Man’s owning that Debt in Person which passed upon him in Baptism by Representation, and his ratifying the Promises of his Sureties, by his personal Acknowledgment of the Obligation.

“ It is also expressly instituted for the Collation of those peculiar Assistances and Gifts of the Spirit, by the Imposition of Episcopal Hands, which the *Rubrick* represents, as requisite, to bear him thro’ his Christian Course and Conflict, with Comfort and Success; for till a Person be confirmed, he cannot regularly and ordinarily partake of that high and Soul-supporting Ordinance, the Sacrament of the Lord’s Supper. If the high Importance of the Ordinance itself, and the vast Number of the Persons whom it ought to pass upon, be duly pondered, it will be found next (at least) to a Necessity (if at all short of it) that there should be Episcopal Visitations more than once in three Years,



“ if it were only for the Sake of *Confirmations*;  
 “ especially since the Judges of the Land  
 “ think it not too much for them to go two  
 “ Circuits yearly.

“ And some are apt to think, that no less  
 “ Care and Labour ought to be employed, in  
 “ carrying on the Discipline of the Gospel,  
 “ than in dispensing the Benefits of the Law.  
 “ For certainly, the Importance of the for-  
 “ mer, with those who think Mens Souls  
 “ ought to be regarded, in the first Place, is  
 “ no ways inferior to that of the latter. At  
 “ least, many wise and good Men of the  
 “ Clergy, as well as others (who hope they  
 “ may lawfully wish what they pretend not  
 “ to prescribe) have thought the Proposal not  
 “ unreasonable.” *South's Ser. Vol. V. Pag.*  
 35, 36.

It is but too true, that there are, as this  
 Reverend Doctor says, too few Confirmations;  
 and when there are any, they are at such few  
 Places, that Ministers, Parents, and Spon-  
 sors are willing to lay hold of the Opportunity,  
 of sending *such* Children, and *so many*, that the  
*Responses are not audibly made*, there being very  
 little Regularity. And tho' it is said, *Upon the*  
*Day appointed, all that are to be then confirmed,*  
*being placed and standing in order before the*

Bishop --- there is very little else, but *Noise and Confusion.*

At the Restoration, the *Rubrick* at the End of this Order, ended thus, *And there shall none be admitted to the Holy Communion, until such Time, as he can say the Catechism, and be confirmed.* But now it runs much more convenient, *And there shall none be admitted to the Holy Communion, until such Time as he be confirmed, or be ready and desirous to be confirmed.*

*The Form of Solemnization of Matrimony.*

*First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holidays. If the Persons live in different Parishes, whether they have any legal Settlement or not, they are to be asked in both Parishes, where they then reside : As, M. N. of --- and O. P. of ---*

By the Canon Law, every Traveller is a Parishioner the Time that he stays in the Parish, only he is not liable to be kept by it, when he falls into Poverty.

There was a certain Person, who desired to be asked, where he had a *legal Settlement*, tho' he had taken a House and lived in another Parish for a considerable Time. But that Minister satisfied him at last, that he was intirely under

under the Care of the Minister where he *then dwelt*.

The *Banns* are for the most Part forbidden, before the third Time of Asking: But we have already observ'd, that they are not to be denied, till the Persons are marrying.

Their being asked, gives Notice to any Person, that *if he knows any Cause, he is to declare it*, i. e. he is to speak to the Minister, out of divine Service, and let him know that he has a Reason to alledge, when the Persons come to be married.

*At the Day and Time appointed, the Persons shall come into the Body of the Church, and there standing together, the Man on the Right-hand and the Woman on the Left* — Some have thought that they are so placed, because the Woman was taken out of the Left Side of *Adam*.

--- *The Priest shall say*, --- Then at the End of this prefatory Exhortation, it runs thus: *Therefore if any Man can show any just Cause why these two Persons may not be lawfully joined together, let him now speak.*

*If any Man do then alledge and declare any Impediment, why they may not be coupled together in Matrimony by God's Law, or the Laws of this Realm, and will be bound, and sufficient Sureties with him, to the Parties, or else put in a Caution*  
(to

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*(to the full Value of such Charges, as the Persons to be married do hereby sustain) to prove his Allegation ; then the Solemnization must be deferred.*

The Impediments are, a preceding Marriage; Pre-Contract ; Consanguinity or Affinity; Want of the Consent of Parents or Gurdians, if under Age, (Widows excepted) natural Incapacity of Body, in either Sex, whereby Matrimony cannot be compleated, nor the Ends thereof attained.

*If no Impediment be alledged, then shall the Curate say unto the Man---*

*Then shall the Minister say, Who giveth this Woman to be married to this Man?—The Minister receiving the Woman at her Father's or Friend's Hands — The Foundation of this seems to be a Care for the Female Sex, who are always supposed to be under the Tuition of a Father or a Guardian ; and as it often happens that they are left to the Care of a Mother, or some Female Relation, it has been seen, that they have been given away by them.*

*And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth Finger of the Woman's Left-hand---* In which it has been said, that there is a Vein that comes from the Heart, and which folds itself with other Veins there.

*Then*

*Then the Man leaving the Ring, &c. They shall both kneel down, and the Minister shall say---*

*N. B. Neither in this Solemnization Form, nor in the Order for the Burial of the Dead, nor in the Thanksgiving of Women after Child-birth, does the Minister kneel down at all.*

*Then the Minister or Clerks going to the Lord's Table, shall say or sing this Psalm following.*

*Or this Psalm.*

It is done *alternately*, let it be which it will, but the last is the most proper *Psalm* to be used, whenever the Prayer is omitted, where the Woman is past Child-bearing.

*It is convenient that the new-married Persons should receive the Holy Communion, at the Time of their Marriage, or at the first Opportunity after their Marriage.*

It is become of late so mighty fashionable for Persons of any Figure not to regard this serious and *useful* Instruction, tho' in a Matter of the *last Consequence*, that they choose rather to pay for such *Licences* or *Dispensations*, as will marry them, *at any Time, or in any Place.*

*The Order for the Visitation of the Sick.*

If the Ministers visit the Sick *without Notice given*, they may chance to do it at an *improper Time*. *Whenever* they have Word brought them, that the sick Person can *best and most conveniently*

*veniently join in Prayer, then the Minister coming into the sick Man's House, shall say ---*

*Here shall the sick Man be moved to make a special Confession of his Sins, if he feel his Conscience troubled with any weighty Matter. So that special Confession is not required, as necessary; but they are to be moved to it, when they feel their Consciences troubled with any weighty Matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this Sort ---*

*The Communion of the Sick.*

*The Curate shall have timely Notice, when the sick Person is desirous to receive the Communion at Home, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having, &c.*

*But if a Man either by Reason of Extremity of Sicknes, or for Want of Warning in due Time to the Curate, or for Lack of Company to receive with him, or by any other just Impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, That if he do truly repent him of his Sins, and stedfastly believe that Jesus Christ hath suffered Death upon the Cross for him, and shed his Blood for his Redemption, earnestly remembring the Benefits he hath thereby, and giving him hearty Thanks therefore, he doth eat and drink the Body*

*and Blood of our Saviour Christ profitably, to his Soul's Health, although he do not receive the Sacrament with his Mouth.*

*In the Time of the Plague, Sweat, or such like contagious Times of Sicknefs or Diseases, when none of the Parish or Neighbours can be gotten to communicate with the Sick in their Houses, for fear of the Infection, upon special Request of the Diseased, the Minister may only communicate with him.*

*If we look into David Lloyd's Memoirs of the Lives, Actions, Sufferings and Deaths of those Noble, Reverend, Excellent Personages, that suffered, &c. we shall find in his Life of Dr. Richard Holdsworth, that the Plague in 1625, when he first came to Broad-street, could not drive him from his dear Flock, tho' another Murrian (Heresies and Schisms) in 1640, among the Flock itself, did.*

*In his Life of Dr. Henry Hammond, amongst the many Instances of that great Man's Condescension, he gives this. One in the \* Voisinage, mortally sick of the Small-Pox, then fatal to most of the Doctor's Complexion, desired the Doctor to come to him; he makes no more ado, when satisfied that the Party was so sensible, as to be capable of his Instructions, assur-*

\* Neighbourhood.

ing those that were fearful of him, that he should be as much in God's Hands, in the sick Man's Chamber, as in his own, Page 396.

In that of Dr. *Thomas Morton*, Bishop of *Duresm*, he has this Paragraph, Page 437.

" *Anno* 1602, began the great Plague at  
 " *York*, at which Time he carried himself with  
 " much heroical Charity; for the Poor being  
 " remov'd to the *Pest-House*, he made it his  
 " frequent Use to visit them with Food, both  
 " for their Bodies and Souls; his chief Errand  
 " was to comfort them, pray for them, and  
 " with them; and to make his Coming more  
 " acceptable, he carried with him a Sack of  
 " Provision usually, for them that wanted it;  
 " and because he would not have any Body  
 " to run any Hazard thereby but himself, he  
 " seldom suffered any of his Servants to come  
 " near him, but saddled and unsaddled his own  
 " Horse, and had a private Door made on pur-  
 " pose into his House and Chamber."

When a present Right Reverend Father of our Church was Chaplain to the Factory at *Lisbon*, he had Notice given him, that a Merchant's Lady, who was ill of the *Small-Pox*, had a mighty Desire to receive the Holy Communion. As he himself never had had them, he hoped he should be excused from waiting upon her; but he soon had Word brought him



back again, that as he never had had them, she must even apply herself to a Priest of the Church of *Rome*, that had. — However, upon calling to Mind, that he had declared his *unfeigned Assent* and *Consent* to the *Use* of all Things contained and prescribed in the Book of *Common Prayer*, he looked upon himself, upon *special Request of the Diseased*, to be under an Obligation of going and communicating with her.

These are very illustrious Instances, no doubt, of a steadfast Dependence upon God, and a firm Trust in him. Neither can such a religious Gallantry and Greatness of Soul as theirs, be said to be *very far* from the Answer, that *Pompey* gave, when he was dissuaded from going upon a *publick* but *dangerous* Expedition.

*Necesse est, ut eam, non ut vivam.*

It is *necessary* for me to *sail*, but it is not *necessary* for me to *live*.

*The Order for the Burial of the Dead.*

*Here is to be noted, That the ensuing Office is not to be used for any that die unbaptized, or excommunicate, or have laid violent Hands upon themselves.*

After an Excommunication has been read, which is too often done upon Matters of very small Value, the excommunicated Persons can neither enjoy spiritual or temporal Privileges, till the same Authority restores them again.

Some

Some have been heard to say, that they are not for using this Office, upon such as have done Violence to themselves, tho' a Jury do bring them in *Non Compos Mentis*; they presume them to be too favourable, when they insist upon it, that *none but a Mad-man would do such a Thing* --- that *no one in his Senses would be guilty of such an Action*.

A very ingenious but unfortunate Gentleman, who laid violent Hands upon himself not long ago, did it with such an uncommon Air, that he would not have his Friends in the least *suspect* him, that he was, when he shot himself, *any Ways out of Order*.

If Juries were less indifferent in their Inquiries, and Persons that make away with themselves, were a little oftener brought in guilty, so that their Goods and Chattels were now and then forfeited, and they were oftener laid in the High-Way, with a Stake drove through their Bodies; it might in some Measure, perhaps, be a Means of our not having so many Self-murders, as we have.

But tho' there are so many that destroy themselves, and so few brought in *Compos Mentis*, be the Circumstances what they will, yet no Minister can deny the Performance of this Office; since, as they were brought in as deprived of their Reason,

Reason, they cannot then contract any Guilt, the Fact itself not being then allowed to be so.

When they come to the Grave, while the Corps is made ready to be laid into the Earth, *the Priest shall say; or, the Priest and Clerks shall sing —*

The Persons that are employed to get the Corps ready to be laid into the Earth, are not to stay before they do it, till the Sentences are ended; but *they should be making it ready, whilst they are in reading*, that the Company may be kept there as little a while, as conveniently they can.

No Man was allowed to be buried in a Church formerly, unless it were known that he had so pleased God, in his Life-Time, as to be worthy of such a Burying-Place.

Dr. *Joseph Hall*, the pious and learned Bishop of *Norwich*, by Will, was buried in *Higham* Church-yard, as not thinking the Church a fit Repository for the dead Bones of the greatest Saints.

Dr. *Robert Wood* was buried in *St. Michael's* Church, *Dublin*, notwithstanding that he desired to be buried in the Church-yard, where he should happen to die; thinking that Churches were the less wholesom for Corps being buried in them.

The

The Reverend and very worthy Dr. *Lancelot Addison*, Dean of *Litchfield*, and Father to the Honourable *Joseph Addison*, Esq; particularly ordered to be buried in the Church-yard.

A late very worthy Bishop of *London* did the same.

And formerly, *Swithin*, Bishop of *Winchester*, would not be buried within the Church, as the Bishops then generally were, but in the Church-yard.

But now Families get every Day, more and more, into the Church, paying the Minister, for breaking up his Free-hold, and the Parish for repairing the Pavement. But the Money for that being received *immediately*, and the Ground not sinking in *some* Time, this is frequently neglected; so that it seems to be the most effectual Way, to prevent the *Unevenness* of the Church, to oblige them to *arch* all the *Graves* that are made there.

*The Thanksgiving of Women after Child-birth*, commonly called, the Churching of Women.

*The Woman, at the usual Time after her Delivery, shall come into the Church, decently apparelled, and there shall kneel down in some convenient Place, as has been accustomed, or as the Ordinary shall direct; and then the Priest shall say unto her ---*

Here could be no Limitation of the Time; some are able to come *sooner* than a Month, others for Want of Health, are forced to stay longer; but no Matter how long, rather than this Office should ever be performed in their *Houses*.

Neither is there any Time mentioned when this Office shall be performed. Bishop *Sparrow*, published by *Downes*, says, *Page 232*, That it was to be used or done, betwixt the first and second Service, as he had learnt by some Bishops Enquiries at their Visitations. The Reason, says he, perhaps is, because by this Means, it is no Interruption of either of those Offices.

The Church has made this a distinct Office, and, *as such*, it may be, intended by it, that *it should be performed before the Service begins*; as it has added here the *Doxology* to the Lord's Prayer; that *the Person may have given Thanks, before she partakes of any Part of the publick Prayers*.

By these Words, --- *You shall therefore give hearty Thanks unto God and say*, --- the Woman is to repeat the Psalm after the Minister, as it is properly applicable to her alone.

*A Commination, or Denouncing of God's Anger and Judgments against Sinners, &c.*

After

After Morning Prayer, the *Litany* ended, according to the accustomed Manner, *the Priest shall in the Reading-Pew, or Pulpit, say--*

The *Gratia Domini* is used, before the *Commination* begins.

When the Minister comes to, *Cursed is the Man that maketh, &c.* the Congregation do no more than affirm, that the Wrath of God will fall upon such, as are guilty of the Crimes there mentioned.

For he that says, *Amen*, does not signify his *Desire*, that the Thing may be so, as he does, when he says *Amen* to a Prayer; but only signifies his Assent to what is affirmed, as in the Creeds; as has been observed before.

*Then shall they all kneel upon their Knees, and the Priest and Clerks kneeling (in the Place where they are accustomed to say the Litany) shall say this Psalm.*

This Psalm is *not read alternately*, but the People *join* the Minister and say it *with him*; as just after, they are ordered to say this that followeth, *after the Minister*, and *not to say it with him*.

There had nothing been said upon the Government Forms of Prayer, had not the following Direction caused a certain *Wiltshire* Friend to think, that if the Thirtieth of *January* should happen to fall upon a *Sunday*, the

Form was to be used upon the *Sunday*, and the Fast kept the next Day following: *If this Day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next Day following.*

That the Words, *Form* and *used*, *Fast* and *kept*, relate to the *same* Day, may be easily seen by the Act of Parliament, which establishes the Observation of this Day, and upon which this Order is grounded.

“ And for the better Vindication of ourselves to Posterity, and as a lasting Monument of our otherwise inexpressible Detestation and Abhorrence of this villainous and abominable Fact, we do further beseech your Most Excellent Majesty, that it may be enacted by the King's Most Excellent Majesty, by and with the Advice and Consent of the Lords and Commons, in this present Parliament assembled, That every Thirtieth of *January*, unless it falls out to be upon the Lord's Day, and then the next Day following, shall be ever hereafter set apart to be kept and observed in all the Churches and Chapels of these your Majesty's Kingdoms of *England* and *Ireland*, as an Anniversary of Fasting and Humiliation, to implore the Mercy of God, that neither the

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“ Guilt

( 123 )

“ Guilt of that sacred and innocent Blood,  
“ nor those other Sins, by which God was  
“ provoked to deliver up both us and our  
“ King, into the Hands of unreasonable Men,  
“ may at any Time hereafter be visited on us,  
“ or our Posterity.”

*F I N I S.*





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